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Crime insults the Prophet and the legitimacy of punishment in the Islamic Republic of Iran

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ABSTRACT

The crime of prophet abuse that mentioned in Islamic punishment law contain any abuse or curse to prophets and Imams that based on the punishment law the punishment is to hang. The punishment performance needs no ceremony ad it's Vajeb to hearer to kill the abuser and just should prove his allegations about abuse in court In this term we haven't lots of quotation that we mentioned them in main text Prophet abuse is a taziri crime and punishment is with legacy persons examine curators say the abuser should kill and some sonnet curators say too but some curators believes in jail for punishment prophet abuse is one of examples of curses to Islam but based on its importance its punishments is to kill and it's one of clear orders in Islam. Prophet abuse mean in curse.

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INTRODUCTION

The prophet abuse is one of orders that there is a different ideas between doctors and jurators about it, as this crime mentioned in Islamic punishment law it motivate us to do it as research program. In Islamic punishment law we have two main amend about abuse to prophets and they are amends 262 and 263 and each one has a branch we see no description about abuse and law makers just mentioned the punishment. This amends have some vague points and here we try to discuss them.

Here we first define prophet abuse and its containers and we use some jurators idea after that we discuss about punishments and its procedures and ceremonies. Moreover we explain some Islam branches about this crime and we discuss about difference between abuse and in salt.

In this research we try to know abuse has special words or not. And we try to find out abuse just contain our prophet or all the holy prophets and discuss this topic in other religions.

Here we summarize lots of topics based on lack of time

First talk:

discussing the meaning and concept of prophet abuse amend 513 of Islamic punishment law says: anyone who in salt to prophets or Imams or hazrat Zahra (P) if it contain abuse law he will hang on the other hand he will punish by 1 to 5 year jail in the rest the prophet abuse to any prophet or imams or Fateme (P) is one of example of abuse to Islam.

Second talk: the meaning of abuse:

Abuse means in salt (based on dic) and it means pain full in salt the writer of law terminology book define abuse as: it means in salt or any bad adjective or sentence by means of belittling the others and it's a crime and doer called abuser. It's against prestige and person who receives abuse is abuse. Prophet abuse is one of Kabire crimes. They say special abuse is kind of in salt but it seems abuse is equal with oral or written in salt(Zeraat 2/494) In French word abuse is equals with word injure and in English we have words like in salt, wrong curse. Injury and vilifications(Berokhim P293 ; Karimi P113 ; morisnakhle P925).

1)Abuse in term of holy Quran and sonnet view:

Holy Quran in term of infidel's abuse said: Doesn't abuse to whom believe and scholarship things expect gif because they may abuse to god by their madness and foolishness.

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Alame tabatabaee like the inter predator's writes: this Aye shous a religious courtesy way and by this instrument prophet the religious and bad words by fools.

We have another Aye that said: all persons whom believed avoid to sneer at others may they don't deserve it and avoid women to sneer each other's may the other group be better (Al Hojarat Aye 11).

Shares of prophet abuse and in salt:

It's seems lots of rules are the same about both prophet abuse and in salt; like the abuse should destroy others prestige in term of crime and place. As it punished in public journals by Islamic parliament in 79/10/25 they emphasized on this point: in term of crimes law abuse is a use of words or doing actions based on society values and in term of time and place and persons conditions to sneer them direct or indirect and it's not abuse without word "another similarity of both prophet abuse and in salt is that the material element of both usually are the jurors differ between prophet prestige and others. We will discuss about it in future.

2)Difference between prophet abuse and in salt:

Although the crime of both are the same based on public law but there is some difference like in persons in salt any person may receive bad words but in prophet abuse special person are target. Another difference is in term of punishment of both items based on amend 513 and it's a difference. In term of the alms we see vague points because in in salt we see it mentioned that this crime has misuse of both public and special aims in term of abstract elements and it is aim to such a aim, the crime happened, so no one doesn't allow to in salt prophet or say he is alien because he is a human. In this cases may accuser a science matter but can we accept his allegation that he really doesn't want to abuse and try to approve a science matter but can we accept his allegations with reasons or this crime is just can material and don't need to approve the misaims? This topic is really important and accrues. In one hand we should allow people to say everything in term of Islam analysis on the other hand we shouldn't punish persons that they really don't want to abuse or really have doubts or try to approve a matter of science and what makes second aspect strong is that the abuse needs and what makes second aspect strong is that the abuse needs appearance of words but a person doesn't want to abuse shouldn't use bad words and it will be strong with rules like ehtiah in bloods.

3)Abuse based in doubt:

Abuse to any of Islam holy items may happen by different motivations like to be enemy of Islam or sneering at Islam and sometimes doer believes in what he done or said for example he believes this Quran isn't the one that prophet received and burnt it. Is the punishment like previous crimes? Generally the motivation doesn't has any impact on crime responsibility but we have some expectations.

But we should say doer just in salt holy items based on doubts and to defense himself acrid; here we have two ideas: one is that said action is enough for punishment and we don't need abstract element: mohagheh najafi accept this idea in term of god rejection cases: use of most quotations said a person who reject religion is infidel and we don't need to prove it was by doubt or not Some curators say the doubts should be clarified and as doer says what he done is not an in salt or he is fool about it we shouldn't chaise him in term of abuse. This idea is agree with law because the ignorance him in term of abuse. This idea is agree with law because the ignorance of here is about topic and lots of jurors believes that item has no burden about law responsibility specially the abuse need specific aims to sneer and we don't see any aim here we can bring another idea here as doer has doubt his allegation we don't use punishment or else he will punish.

An error of this idea is accuser may stand on his allegation after research and so the factor of doubt steel remains and if doubt clear responsibility it there do so.

Having wrong belief someone may have wrong believes and it may express in general that he doesn't accept Islamic believes. But base of having such an idea doesn't mean to abuse and we need actions or words to prove abuse and it cause to destroy the prestige of Islamic holy items we should use amend 23 of law as a reason for this: searching other idea is avoided and no one should punish based on his or her idea

4)Prophet abuse domination:

We see no written paper about that is the prophet abuse is like other in salts or it's should has special words and jurors talk about punishments and orders right after doing it without talking about words but in all we have to possible items:

The first one says prophet abuse contain any in salt or bad words so find out the crime happening we should look after words to see does word sneer at prophet (P) or not? The meaning of abuse confirms this possibility because abuse is any kind of bad words and curse. Also the appearance of jurors words that don't just use of them meaning and talk about it generally and prophet abuse is like in salt to others and there is no difference between simple in salt and prophet abuse and in some quotation of prophet merits is like an abuse.

Other possibility about prophet abuse is it is equal to curse. A reason that makes this idea strong is that most jurators talked about it in term of a curse and it shows prophet abuse is like a curse because using the curse in chapter of abuse means they are equal.

It seems the first possibility acceptable because in quotations by jurators the word abuse generally used and no one use it as curse and the meaning is in salt. Moreover talk about this topic in book come across with in salt to most of famous book talk about prophet abuse in chapter of in salt and previous jurators talk it in order and most of them talk about it so talking about abuse is in term of in salt to and sonnet jurators also talks about it too. In some quotation rejection of Imam is abuse and in quotation equals it with in salt. This quotation come from vasael Al Shia (Hor ameli, 18/460) and rejal Mohammad Ibn Omar Keshi (P299) quoted and some of them are: Mohammad Ibn Gholye, sad Ibn Abdullah – Mohammad ibn Abdullah Mosmai and Ali ibn hadid so we conclude that any in salt to prophet is used as prophet in salt and the punishment is hang. This crime has no special frame and the measurement is abuse and it should be based on prophet (P) abuse.

Third talk: other prophet abuse:

In term of prophet we mean prophet if Islam and it contain all prophet we have two quotation: in Fazl Ibn Hassan quotation by Imam Reza we read this “any person abuse a prophet” Any person and abuse will whip” this quotation come from vasael Al Shia book from written Sahife Al Reza subscribe and it’s a valuable book.

But sheikh toosi (Almabsoot 18/15) in another quotation that it’s against prophet quotation said “we whip about 160 items and it’s for all prophets.

Jurators based on difference are struggles. Some believes other prophets are like ours and come from god so we should respect them and there is no differences between them and their abuse cause to kill and hang (Ibn Zahir, 204/23).

Another group reinforces the idea of other prophet abuse and says the punishment is necessary and should perform (Shahid Sani, 149/9) If this idea is true so the orders of rejection should be perform for example when someone abuse prophet he couldn’t kill the abuser and need to court order and sometime amnesty performs.

Amend 513 of Islamic punishment law use word prophet as general and it contain all prophets but before it we use main prophets priory and it may create some vague points. But it seems word main itself means emperor and well know, so it contain all prophets.

That they are clearly prophets It may say if abuse contains all prophets we could assume that a way it’s not a base and it’s an error that we explain it.

If a person abuse god on of examples is abuse to Islam but some jurators equals it to order of abuse of prophet “the regular frame is abuse of god is somehow likes prophet abuse and order of first tone is like seconds” (Shirazi 406/87). This claim said god abuser has a punishment like prophet and it’s logical but it’s against amending 513 of Islamic punishment law (Elahiat magazine Mash-had university nu 57).

Fourth talk: punishment of prophet abuser

Any abuse to prophet (P) cause to hang and this crime has no special frame but what it is measure of prophet abuse is the action of abuse to prophet or Imams.

A) One of example amend 226 and amend 295 is to kill the abuser and jurators are agree to kill a person that abuse to prophet and only one amend is hearer fears of his life or others. Just by allegation of killer isn’t enough and he should approve his allegation of killer isn’t enough and he should approve his allegation court and bring reasons or else chaise in term of killing

B) Appearance of jurators seemed that killing the abuser is allowed to hearer so if some hears by another that one abuse prophet couldn’t kill him. Order of base of god, prophets and Imams.

One of important branches of abuse is that they have more respect in comparison with other peoples and their base has a political.

Social and mental aspect and it’s an advertisement:

As Islam appearance in mecca and after that in medina, bad temper Jewish and infidels and uncultured and others try to abuse prophet and Islam try to kill holiness of prophet and Imams.

Based on Shia idea abuser to imam and prophet and Fateme (P) is ordered to kill and we use prophet and imams quotations and jurator ideas to do so.

Sahib Javaher wrote: any person abuse to prophet, the hearer could and it’s Vajeb to kill him without disagreement of jurators and we agreement of all.

Allame helli wrote: any person abuse prophet, god, imam and other prophet and angles it’s Vajeb to kill him, but sonnet say try to contrition if denied punished Holy prophet (P) said: abuse to Muslim is a big sin

Fifth talk: documents to kill abuser:

A) Logic order:

The necessity to kill abuser is a logical order. Because in a true system of Islam that cause to well fairness of people abuse to prophet means to destroy the well fairness and it’s worse than killing others. Because killing

a person destroy that person but abuse to prophet is a try to destroy humanity (Shirazi 87/386) fazel hendi wrote "abuser will kill because he is infidel and weakened the religious basis"

B) Religious reasons:

Imam Sadiq (P) said: is there any difference between prophet and his collides?(Colini force kafi 266/7 269 – toosi Tazhib 8584/10) Imam said: my father told me that prophet said: any person hear one base me its Vajeb to him kill the abuser and no need to order and judge should do so. And Ibn zaid order to kill that person this quotation come in famous kafi book and tazhib by sheikh toosi and it's a big reason.

Mohammad ibn Muslim says: I asked imam baqer "if a person abuse prophet now what's his order? Imam said: if you don't afraid for your life kills him" we have in ayashi tafsir we asked imam sadegh about this Aye "amro do you see man abuse god?" I said wish I die to you how such a thing possible? Imam said: a person who abuse prophet; is like to abuse god.

Sixth talk: the discussion about abuser based on three aspects of Islamic sonnet daabel quotation (Writer Dr. Mohammad Reza jahanbari ferdosi university mash-had).

Daabel by imam Reza (P) and he is by his generations from prophet (P) said "person who abuse a prophet kill (Sheikh toosi 1407AH-v1-P375/ majlesi 1403-V79-P221)him and person abuse imam just abuse prophet. In this quotation clearly order to kill abuser and by imam Reza (P). It's necessary so has on this quotation the order is the same to imam's abuser and he should be kill.

Jame al akhbar quotation:

Taj aldin Mohammad shoghari in 6th century in jame al Akhbar book said that prophet said: kill a person who abuse me and whip a person abuse collide (Shaqiri V1, 1412AH, P160) . In this quotation prophet select killing as punishment for his abuser and order to do so. It's clear this quotation make killing of abuser Vajeb.

Kanzal amel quotation:

Ibn timiye and Aladdin ibn Ali said from prophet "a person who abuse prophet should killed " (Motaghi Hendi, 1419AH, P242, 32475 quotation/ Ibn Timiye, 1945AD, P282). ibn timiye believes that in this quotation order to kill prophet is clear and based on this abuse cause to kill and its regular and abuse to collides cause to whip and it won't cancel by contrition (Ibn Timiye, 1945AD, P416).Although we don't see order to kill but the verb refers to killing.

Sahih bokhari quotation:

Sahih bokhari told story of imam that abuse prophet, god approaches his killing and ground accepts it. Abdul Aziz told prophet collide said a nasrani a Muslim and memorize baghare

And (al emran) and wrote to prophet be an asrani again and said: Mohammad doesn't know what I wrote god kill him they burry him and later ground deny him they said: its prophet and his collides actions and they do such and again burry him in deep but tomorrow again ground deny him(Sahih Bokhari 1401AH, V4, P181, P182/ Ibn Timiye, 1945AD, P111). believes it's not a human action and leave him.

Based on this abuse of an infidel to Islam prophet cause to kill him and ground doesn't accept the doobby of abuser to prophet as in this report we don't know about the way of dyeing but it's shows the killing of abuser. Its clear prophet quotation by sonnet jurors and its documents is as on to our order.

Imam quotation analysis:

We ask from ahle Bayt about prophet abuse and they say killing is an obligatory and confirm the order. Religious research with watching the frequency of quotation clarifies order.

Hesham ibn Salem quotation:

In Ibn Omar book we see: ask about order of prophet abuser and imam said (a person who abuse should be killed) (Kolini razi 1401AH/V7 P259/ Tamimi moghrebi 1379 V2 P459) Hor Ameli 1387 P554-555/ Fayz kashani 1411AH- V15 – P495/ najafi 1981 AD V41 P432 Moghniye 1421 V6 P277) Mohebeth nori 1408AH V18 – P106). this quotation confirmed by fazel lankarani (Fazl Lankarani, 1409AH,P403) – sheikh javad tabrizi (Tabrizi 1417AH, P257)– Mohammad Momen Ghomi (Momen Qomi, Bita) and Makarem Shirazi (Makarem Shirazi, 1424, V2, P198) called sahih shani hesham ibn Salem).

We know the action claims in verbs in philosophy and verb shows the action and this sentence need to be done based in this, the quotation clear order to kill the prophet abuser. The documents for this quotation clear order to kill the prophet abuser. The documents for this quotation is clear and based on this we no need to permission vosh quotation Hassan ibn ali vosha said: I heard imam Adul Hassan that said: a person in imam jafar time abuse prophet and bring hum to judge him gather people and imam sadegh (P) was sick and get in the crowd and the judge set imam on chair and asked people:

What is your idea about this man? Abdullah and Hassan Ibn yazid and others told: He said his tongue should be cut. Jurators ask about others and they said: should punished. Imam said: sobhan Allah! Is there no difference between prophet and his collides? (Kolini razi 1401AH V7 P266/ sheikh toosi 1407 V10 P85/ fayz kashani 1411 V15 P497/ Hor Ameli 1387 – V18 P458 –459/ najafi 1981 – V41 P432) This quotation on that called “alghavi kalsahih” (Majlesi 1411, V1, P129 – 130) by allame majlesi order to punish prophet abuser more hard than collide abuser and imam sadegh reject their order about cutting tongue and punish and said it’s much less than real punishment.

Matarben aghram quotation:

Younes ibn Yaghoub matar Ibn aghram said: I heard imam sadegh said: Abdul Aziz send tome and when I follow him I saw two person one scratch other face. Abdul Aziz said: ya Aba Abdullah what’s your idea about this two men? I said: what happened? Answered: one said prophet has no priority against Omayya! And the other said: prophet is better than all in goodness and scratches the face as you see. Should he be punishing? Imam said: a person equal prophet with other should kill and be embarrassed I said: it’s for all? And imam answered: we all are the same and have one root and prophet.

Wasn’t platted with doubt after that Abdul Aziz order to kill man (Kolini razi 1401 – V7 P269/ sheikh Toosi 1407 V10 P86/ Fayz Kashani 1411 V15 P498 – 499\ Hossaini Shirazi 1409 V87 P401).

Allame Majlesi all this quotation allghavi kalsahih(Majlesi 1411 V11, P131 – 132). Hor Ameli select this topic for this quotation. The order of person whom believe someone is better than prophet (Hor Ameli 1387, V18, P460). Based on this quotation any person equal prophet with other people of omaye the killing is the order. So a person rejects prophet and Abusehim if hes Muslim he will be mortad, if not he in salted (Makarem Shirazi 1424, V2, P201) . So if a person reject prophets merits deserve the order of killing. In this quotation clearly ordered to kill prophet abuser because it is not a good action to compare prophet with others(Source: social philosophy magazine nu2).

Seventh talk: killing the abuser is Vajeb:

Prophet abuse is one of special crime in Islam. Abuse is kind of in salt or using bad words. If use bad words about prophet or imams the doer will hang Islamic punishment law use this order in amend 513:

Amend 513: anyone who abuse Islam holy options or prophets or Imams or Hazrat Fateme (P) he will hang or get to jail between 1 to 5 years But there is a question who can hang the abuser: we use jurators idea: any person abuse prophet, hearer should hang him (Tahriri Al Vasile, V2, abuse terms).

Prophet abuser will kill even without court permission (Dameshqiye alhoodod book) killing of any person abuse prophet is halal to hearer (Tabsare motakemin Allame helli , abuse) We see a killing without court allow if person abuse prophet or emams hearer can kill him and doubt need to hold court

But when wear in ghybat era and we have some vague point, what should we do?

Imams (P) predict it before to create a health living society to live and they want to focus on religion secrets to keep them sacred to respect

Those element between but when Muslim fight against lies and act against them to avoid future judge against Islam and do a job for their religion, so this actions (abuse) doesn’t accepted by religion and we should find a solution for abu9se it’s a kind of bad to ourselves (abuse) and to others (create a society with no religion) and any ignorance about this will not regret. Because ignorance in this term just is about ourselves not about society and it’s about others rights and we couldn’t cancel the order of abuse to create a zoo!

Eighth talk: crime analysis of abuse:

Law element:

Before analyzing this element we should define law element in this topic the most important document we have is amend 513 Islamic punishment law that firstly entered crime in Islamic law when didn’t see any law about this topic ill 1362.

This amend said: any person abuse Islam holy options or any prophets or imams or hazrat Fateme (P) h will hang or get to jail about 1 to 5 years but as this action usually done by press or media, press law always focus on this crime an talk about its law as below:

Approved amend about press law 72/12/12

A) When in a press or magazine abuse to king or his family (father, mother, queen, children, brother or sister) or based on Islamic rule abuse to prophet or imam. Medially should close press and omit the license and send matter in 24 hour to court and judge.

Amend 13 of press law 1334: any person who print article against Islam order to jail for 1 to 3 years (S). Amend 17 of press law express this too.

Amend 20 of press law approved 1385: a person abuse prophets and Islam by means of press punish by 6 month to 2 years jail.

Amend 6 press law 1346 (reform 79): press are free expect the below mention terms: (abuse to Islam and sacred options).

Amend 26 press law 1364 (reform 79) any person abuse performs and if judge say he isn't infidel ordered based on religion crime of prophet abuse in amend 513 of Islamic punishment law count it as a Taziri crime but it may create vague points does its order is like other in salt or has its own? It seems here the punishment of abuse is to kill because the punishment is to hang and prophet abuse is not like usual abuse but if it is just about nasty talks like sexual relation we should preform 90 whip. Secondly in salt is a private crime and need private accuse and he could amnesty person but in prophet abuse we haven't private accuse and court couldn't cancel the punishment. Thirdly religion punishment comes from religions book although people abuse doesn't like it.

So prophet abuse is a Taziri crime and punishment basis should perform for it and we mention some below:

In term of improvement, court has no limitation and could explore crime as they want but we see in jurators books that they try to find two witness to confess "undoubted this crime will approved by two witness"(Same P440) Another order came here is that there is no difference to perform hang whether doer contrition or not as it mentioned before some jurators believes if abuser is woman her contrition will accept Because he is infidel.

Another trace for Taziri crime about abuse is that the order to punishment is one of law maker's responsibility and he isn't force to order to hang every time may we call it religious Taziri it means Taziri that come in amend 2 of Islamic courts producers defined: religious Tazirat contain punishment defined based on Islamic rules. As we see a struggle in this amend but if we court prophet abuse in term of Taziri crime it may seem true.

Ninth talk: killing abuser with court permission:

Amend 226 Islamic punishment law said: killing when deserve too nemesis that it wasn't right to kill and if it wasn't right killer should approve his action and court.

Amend 2 of amend 259 said: if person kill some in term of abuse and court realize that it wasn't true killing is like by aim killing and if killer does approve his allegation the nemesis will cancel.

One example for this two amend is killing, person that abuse prophet and jurators believes when person do so hearer should kill the doer and only one limitation we see here is that hearer fear about his or others life: anyone who abuse prophet he should be killed and hearer should perform punishment if he has no fear about his life, life fears shouldn't say a thing(Toosi, Alnahayat 107/23).

Here we have some points, although most of jurators say we don't need judge order to kill and even they say it loudly but sheikh mofid and Alame helli are disagree with it in different books and say we need permission to kill their reason is religious quotation of najashi that said: I asked imam sadegh (P) I killed 13 sheep!(Hor Ameli 170/1) Tellers of this quotation was: Mohammad ibn Hassan, Musa ibn Ghasem, Ibrahim ibn Abi Belad and Omar sajestani, Mohammad Mohaghegh najafi said this quotation disagree with other quotation (najafi 439/1). Kolifi express this quotation too and said Ali ibn brahim refers this to me colleagues and said: I think this man is Abu jasim so this isn't a good quotation(Colini 266/7) Most of this jurators said its mostahab to get permission.

Second point is that although in religious source killing allowed but in amend 226 and second amend 295 of Islamic punishment law said too and based on allegation we couldn't kill person and we should approve our allegation in court and if haven't enough reason he should chaise cause of killing.

Third point is we can perceive by jurators talks that killing without court permission is just for hearer. So if someone here other he couldn't kill person but in some quotation prophet hear someone abuse him and send two people to kill abuser (Toosi 85-84/10) But it was with her permission. And we see by some quotation said killing is mobah but it may perceive any one could kill others and we should avoid it.

Forth note is in second amend 295 Islamic punishment that said if person know other abuse prophet and this knowledge motivate him killing is like semi aim kills and killer just pay the price. This order we shouldn't believe the punishment of killer because it's reason for abuser to escape from punishment. Specially it this time some orders should just done by just department and this amend is wrong.

We hope law maker reform to amend and some jurators say we should pay nemesis with public property(Shirazi 392/87).

Tenth talk: sonnet idea about prophet abuser:

Emamiye jurators say abuser should kill and most of them confirm the idea but some believes in jail (Tabasi P167) Ibn hazm (408/11) said: jurators about prophet abuse have different ideas, some says this action is not against Islam and some say vice versa and some of them didn't talk about it.

Most of sonnet jurators talk about abuse in term of in salt and say abuser is infidel but they are different in term of punishment. Ghertbi one of maleki jurators said "any person abuse god, prophet or other imams (P) and if he is Muslim he will kill without contrition request but some jurators said if contrition happened he won't kill and first idea confirmed with our religion zami infidel will kill after abuse. One idea said abuser will kill

whether he is Muslim or not and both ideas refers to Malek but it's better to accept contrition of zami infidel when he abuse prophet and doesn't break his promise(Ghertbi 343/3).

Ibn ghodame (605/4) one of hanbali jurators said "any person reject god and create partner or child for god abuse god abuse prophet or reject holy books or Islam elements and say haram is halal is infidel"

Omar ibn saraj Ansari (605/4) one of shafayie jurators said prophet abuse is example of infidel "it is that Muslim that should select Islam and respect act like an enemy or sneer at Quran or abuse prophet

It seems prophet abuse has no limitation and it's just example

Sonnet jurators have difference in term of prophet and imam abuse and say it has punishment. Jazi kalbi (397/3) maleki hurators wrote:

Any person abuse god or prophet or angels if he is Muslim will kill and jurators all agree with it but in term of contrition request we see differences any person abuse an unknown prophet like Zolgharnin won't kill and fully punish. But anyone abuse prophet, imam (P) or families of them and followers won't kill but fully punished and a long jail predicted

Sonnet jurators talk about prophet abuse infidel of infidelity but abuse of emperors and followers shouldn't punish with hang "Omar Ibn Ali said MaAz Ibn MaAz told from shobe Ibn Tobe anbari said Abdullah ibn ghodame ibn anze said a person abuse to Abubakr and I said kill him? He avoid me and said this punishment is just for prophet(Nesayei 108/7).

Eleventh talk: analysis of prophet abuse in holy Quran view(Dr. Abbas zeraat. Human Science University. Kashan university) This item need more focus to analysis. In holy Quran we don't see any punishment for prophet abuse, but we see lots of Aye's that said bother of prophet is haram and abuse is an example of it, brought in Quran, those who bother prophet will receive punishment (Surah (Tobe/61) And said: those who bother god and prophet god damn them in these words and in the other and send a huge punishment for them! (Ahazb 57). Interpreters doesn't limit prophet abuse to the term that mentioned and infidels called prophet (Ozon) (Sadeghi P194) as prophet bother mentioned in above Ayes and don't mean a special bother but we see a type that it may contain a person bother like body bother and the person should be alive while prophet isn't alive to bother. So the Ayes matter will cancel in recent time and even.

We could express this matter in term of soul bother. Because when it's possible that the person be alive and his soul bother by abuse we could answer this issue in different ways: like as we believe in Maad and we know died peoples has alive soul and body death doesn't mean died of soul specially when we act based on Muslim view and believer and this may bother the soul. Secondly prophet personality is one of our holy items and its abuse will bother Muslim. Thirdly prophet abuse is like god abuse and that is won't amnesty. Forth holy Quran has full time orders and we know prophet abuse is one of bother for all the times in (Alame Tabatabaei) this order we have a quotation that said prophet abuse is like god abuse and said "in Ayashi interpretation we see by Omar and talyasi that we ask Imam Sadegh about this Aye. Imam (P) said: Omar do you see person abuse god: I said how such thing is possible? Imam said: when person abuse prophet it's just like god abuse.

Ayat Allah sanehi disagreement about hanging a youth that accused about prophet abuse:

As the hang order of a youth (Arash tavana) that accused about one prophet abuse (without prophet name) has negative effect on society about judge order and not to act based on procedures. This news receives t Qom and jurators home several people call and ask about this order, Yousef sanehi one of jurators in Qom in answer of a question about arash tavana frankly reject the order for 4 reasons. Sanehi believes in this cases the order well reform just with repetition and having witness and also sanehi said a person like arash tavana that reject the abuse and without any confirm to abuse we couldn't say he is the doer and we couldn't deserve him to hang moreover ayat Allah mazaheri another jurators of hoze elmiye Qom believe that the contrition will accept and amnesty by god and if contrition is real (arash Tavana) will amnesty by god.

Twelfth talk: avoid to abuse about prophet views and followers by Shia Ayat Allah Sistani said abuse to followers and prophet views is against Islamic procedures.

As a bad movie punished in Iraq

Ayat Allah Sistani in answer of one of his followers about group action to abuse Omar khatab and prophet wife Ayeshe, strictly convinced the action and said it's against Islamic facts. Ayat Allah Sistani one of jurators of Shia convinced the action of group about abuse to prophet followers and said to his students this action is against Islamic fact.

This order when punished that some youth parade against sonnet persons in alazamiye Baghdad, and noori maleki convinced the some well know abuse about prophet followers and order to apprehend the abuser.

The considerable point is that based on terrorist actions that kill Shia's in Iraq every day, the Shia jurator and prime minister strictly actioned against those who abuse sonnet believes and order to grasp while those who allegation to manages sonnet and Islam not only get such decisions but also increase some tensions in terroristic actions (Source: Al Alam).

Conclusions:

The crime of prophet abuse is one of examples of abuse Islam but based on its importance the punishment is to kill and it's a clear order in Islam. Shia jurors doesn't limit the word prophet to Mohammad (P) but it contains all prophets (P), Imams (P) and Fateme (P). Prophet abuse means in salt and contain any bad words like words contain infidel. We could get by Shia quotations that punishment doesn't need court allow and hearer should directly act. But based on approved rules order to punish and it's performing should direct be done by court (amend 36 public law) and when person kill other in term of abuse killer should approve his allegation. Sonnet jurors said prophet abuser is infidel but followers abuse and Imam abuse contain just punishment undoubted based on prophet quotations and imams and history of performing those order is like pray and help to be wealthy in this research we analyze actions and talks about approving the kill and it's clear that abuser should kill although he is infidel and we don't need court permission moreover based on quotation both sonnet and Shia the punishment is killing and jurors ordered to kill and this punishment in Islam by this way most if Shia and sonnet jurator say the prophet abuse punishment is to hang and gather their ideas and express it.

Abuse to Islam sacred options is a crime that predicted in Islamic punishment law and press law although most of law simple abuse but it has some special rules that we should search them in religious source. Because amend 513 Islamic punishment law and other documents talk about Islamic items general and we don't see any clear interpretation. Judges act based on amend 167 public law and amend 241 public court and Islamic court law and they should search religion to achieve different ways of judge law and they should search religion to achieve different ways of judgment but this option isn't possible for all of judges. So we need an expanded, research to direct judges, we conclude by what said before for distinguish of Islamic holy options we should detach religion and perceives about it and just take religion into count. For example Quran and prophet sonnet is the pure religion but what we perceive by them is dur knowledge and it has no sacred, expect Shia religion and holy option of or religion is denied didn't taken into count as Islam sacred although we struggle about Shia items cause Shia approved religion in Iran and it's a source of rule and all should respect it. Abuse to Islam isn't simple and orders may be a crime.

But we should see relation between this two and abuser refers to Islam. The other points is that as in amend 513 of Islamic punishment prophet abuse is special crime and detach of crime important issue.

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