

**Zinā And Its Effects On The Nigerian Society: A Critical Analysis From The Islamic
Point Of View**

By

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Abstract:

A large number of young and old are involved in pre-marital and extra-marital sexual relations. Many prefer to have as many sexual partners as possible before making a choice of whom to marry. Some enjoy sexual relation with the chosen sexual partner than the original husband or wife. This prompts the researcher to examine Zinā (adultery and fornication), in relation with the present situation in Nigeria. This paper therefore, intends to have a look at Zina and its negative effects in our society. The paper used secondary data from monographs, manuscripts, books, journals, internet, magazines as well as the Glorious Qur'an and Hadith. The paper revealed that such as sexual deprivation, prior waywardness, the negative effects of globalization and the likes, are the key factors responsible for Zina. Also, the negative consequences of Zina identified by the paper include contact with venereal diseases, subjection to disgrace and neglect, and bad precedence to children. It was also evident that Islam teaches that when women are sexually attended to and are given due financial care, it might redeem them from falling victims of illicit sexual desire. The paper recommends that Zina should be abolished and those who engage in the 'business' should be encouraged to marry. And that poverty eradication programmes should be redesigned to cater for the less privileged people in the society in order to bail them out from committing all kinds of social vices such as Zina and theft.

Key Words: Zinā, adultery, fornication, pre-marital and extra-marital sexual intercourse

Introduction

Islam is a total way of life (Abdul, 1982 and Noibi, 1988). It spells out the types of relationship that could exist between a man and a woman. Among such relationship is sexual intercourse. Sexual intercourse is, however, precluded with marriage. Marriage itself is a legal union between a man and a woman who are outside the prohibited degrees of marriage (Qur'an 4: 22-24). Any sexual intercourse that takes place between a man and a woman that are not married to each other is therefore regarded as *zinā* in Islam.

Zinā, according to Ali (1978), Doi (1984) and Lemu (1990), is an Arabic word which signifies sexual intercourse between a man and a woman that are not husband and wife. It does not matter whether or not the two of them agreed to perform the action. It therefore includes adultery which means that one or both parties to the action are married to a person or persons other than those of them involved in the action and fornication which implies that both of them are unmarried. In other words, *zinā* covers both pre-marital and extra-marital sexual intercourse.

Karim, (1940) identifies *zinā* as one of the fifty-three great sins in Islam. In Qur'an 25:68 – 71, *zinā* is ranked as the third of the great sins that a person could commit against God. This ranking was also supported by Prophet Muhammad in one of his Ahadith as narrated by 'Abdullah bin Mas'ud. The Hadith reads thus:

I said, "O Allah's Apostle! Which is the biggest sin? He said, "To set up rivals to Allah by worshipping others though He alone has created you". I asked, "What is next?" He said, "To kill your child lest it should share your food". I asked, "What is next?" He said, "To commit illegal sexual intercourse with the wife of your neighbour" (Khan, N. D.).

These three great sins as enumerated in the above Hadith, are found in the following chapters of the Qur'an:

1. Association of partners with God (Qur'an 4:48 and 116, 22:31, 31:13).
2. Killing of human being (Qur'an 4:29 and 93, 6:154, 8:8 and 9).
3. *Zinā* – adultery and fornication (Qur'an 17:32, 25:68 – 71, 4:15 – 16, 24:2).

Kinds of *Zinā*

Some *Ahadith* of Prophet Muhammad revealed different kinds of *Zina*. These include:

1. *Zinā* of eyes: This is the casting of passionate glances at the wife of another person (Suhrawardy, 1979).
2. *Zinā* of legs: it is walking to unlawful woman (Doi, 1984).
3. *Zina* of tongue: This is to utter what is forbidden (Suhrawardy, 1979).

4. **Zinā of hands:** This is the touching and patting the unlawful woman (Doi, 1984).
5. **Zinā of sex:** This is to have sexual intercourse with a woman that is not lawful for you (Khan, n.d.).

If one looks at these kinds of *Zinā* critically, it would be discovered that each of them leads to the other. Failure to guide against the first four kinds leads to the commission of the fifth, that is, the *zinā* of sexual intercourse, which is the major and the most punishable under Shari'ah – the Islamic Law. Emphasis will be placed in this write-up on the *zinā* of sex. However, in the course of discussion mention will be made of remedies to all the kinds of *Zinā*.

Causes of *Zinā*

A lot of factors are responsible for the rate at which *Zinā* is becoming rampant in Nigeria today. These include:

1. **Materialistic Tendency:** Many people want to be rich as early as possible and at all costs. In an attempt to achieve their inordinate ambition, they attach themselves to 'sugar mummy' or 'sugar daddy'. Whatever money or property that is realized from this unlawful association is normally used to satisfy their insatiable wants. Many ladies even go to the extent of engaging in prostitution – offering of oneself for sexual intercourse to any interested man at a given price.
2. **Late Marriage:** Many people, who have reached the age of marriage but are pursuing one programme or the other, usually attach themselves to 'boy-friendship' or 'girl-friendship'. Their understanding of 'boy-friendship' or 'girl-friendship' includes sexual intercourse. In this way, they start pre-marital sexual intercourse. In many cases, their relationship ends in fiasco.
3. **Lack of husband or wife:** Many women or men, who have divorce or lost their husbands or wives, prefer to remain without re-marrying. Their reasons may be because they have had enough children or they are tired of having husband or wife or they are too old to re-marry. Many people that belong to this group usually look for sexual partners, to satisfy their sexual urge. They do not mind whether the person they like is married or not. What they are all after is their own sexual satisfaction, irrespective of its negative effects to the sexual partner.
4. **Lack of Sexual Satisfaction:** In some cases, a man may be stronger than his wife sexually, instead for him to marry another wife to meet his sexual needs, he prefers to remain with one wife but many concubines. Likewise, a woman may be stronger than her husband in

term of sexual relation. If the husband fails to adjust to her taste, she may decide to have a man-friend elsewhere to meet up for her additional sexual needs.

5. Inordinate ambition to attain unmerited achievements: This is more common to job seekers and students, especially female ones. Many females, who want to secure employment at all costs, do not mind to have sexual relationship with the man in charge of the employment in order to be employed. The same thing is applicable to unserious students who would not attend lectures but want to pass the teacher's examination at all costs. This accounts for one of the reasons for examination malpractices in all sectors of our education in the present day.

6. Poverty: Many ladies who come from poor family are guilty of this. Many of them want to be like their counterparts from rich home. In attempt to satisfy their wants, they attach themselves to rich men, who provide them with their needs with a compensation of surrendering themselves to the sexual needs of the man.

7. Peer group: one of the major causes of *zinā* in the modern day is the peer group. This is true of those who are friends to people who are ardent in *zinā*. They normally initiate their friends to it through persuasion and insinuation.

8. Dressing: The tight, the half-nakedness and transparent dressing of ladies of nowadays, are sources of temptation for *zinā*. It makes men who cannot control their sexual emotion to have sexual relation with such ladies at all costs.

9. Barrenness: There are two major types of barrenness: The God-made one (Qur'ān 42:49 – 50) and the man-made one which can occur through abortion or misuse of preventive drugs. A woman that falls to either of these two categories may not want to accept that she is barren until she has proved it beyond reasonable doubt through medical test and sexual relation with variety of men, who may not necessarily be her husband.

10. Prior waywardness: A woman who has earlier been exposed to sexual intercourse before marriage often exhibits a high tendency to seek for sexual satisfaction with others in the society. Such habit is common in many families where children are loosely handled by their parents or guardians. These types of women are often prone to *zinā*. (Sulaiman, 2016) In many instances, women who have reached the age of marriage but are pursuing one programme or the other usually attach themselves to 'man-friendship.' Their understanding of 'man-friendship' may include sexual intercourse. In this way, they start committing *zinā*. Likewise, inordinate ambition to attain unmerited achievements is more common to job seekers and students, especially women. Many women, who want to secure employment at all costs, do not mind to have sexual relationship with the man in charge of the employment

in order to be employed. This is also applicable to students who would not attend lectures but want to pass examinations at all costs. This accounts for one of the reasons for examination malpractices in all sectors of our education in the present day.

11. The Negative Effect of Globalization:- The advent of globalization had impacted negatively on the lives of many Muslim countries as they became exposed to many foreign cultures which are abhorrent to their moral and religious values. Some of these obnoxious attitudes include the flow of pornographic pictures, films or videos, the culture of wearing very tight or transparent dress which facilitates greater tendency for proliferation of illegal sexual relationship especially amongst young girls and even married women.

A woman that dresses in a transparent and translucent dress is likely to be susceptible to *zinā* harassment by men in the society. With the aid of devil, such women are easily lured into illegal sexual engagement as they can easily give up especially where and when nobody is around to keep surveillance on them.

12. Vengeance against Men's Infidelity: The infidelity of some faithful and committed women stems from attitude of revenge. When such women incidentally happened to find a piece of condom in the pocket of their husbands or caught their husbands red handed in a sexual romance with a girl or other women they tend to behave in a way similar to avenge the illicit behaviour of their husbands (Sulaiman, K. O and S. A. Muhammad, 2018). Going by the above, a rumour about their husbands' infidelity could instigate them to behave in this way if not properly checked. As to a woman who has been secretly engage in the game of *zinā* before, catching her husband red handed could be a stimulant for her to continue with this irritating game.

13. Financial Neglect by Husbands: The *zinā* of some women is born out of the need to sustain themselves and their children for being financially neglected by their husbands. Some husbands are so irresponsible that they do not care about family needs i.e what to eat or wear; as a result affected such wives are easily lured in to committing illicit sexual acts *zinā* by men who could provide them with basic necessities (Sulaiman, K. O. (2018b).

14. Women as a Prey of Dubious Traditional Herbalists: It is argued that those who seek for traditional medicine to their marital problems often fall victims of false traditional herbalists who engage them in illicit sexual affairs (Sulaiman, K. O. (2018a). In some societies, the traditional healers do not stop at mere extra-marital sexual affairs with such women but sometimes go to the extent of snatching them from their husbands. This is mostly common amongst women in a polygamous family or those who are alone with their husbands but believe that such healers help them prevent their husbands from marrying additional wife.

15. Forced Marriage:- This is a common phenomenon amongst African societies, a woman is forced to marry a man against her choice (Sulaiman, K. O. 2017b). This type of marriage sometimes gives room for the propagation of extra-marital relationship between the woman who was forced to marry a man and the man she had wanted to marry as they still communicate with each other.

16. Gender based violence: Gender-based violence and violence against women are terms that are often used interchangeably as most gender-based violence is inflicted by men on women and girls. However, it is important to retain the 'gender-based' aspect of the concept as this highlights the fact that violence against women is an expression of power inequalities between women and men. The infidelity of some faithful and committed women stems from attitude of violence against women.

Also, gender-based violence undermines the health, dignity, security and autonomy of its victims, yet it remains shrouded in a culture of silence. Victims of violence can suffer sexual and reproductive health consequences, including forced and unwanted pregnancies, unsafe abortions, traumatic fistula, sexually transmitted infections including HIV, and even death.

17. Alcohol and Drug Consumption: Increased vulnerability to *zinā* also stems from the use of alcohol and other drugs. Consuming alcohol or drugs makes it more difficult for people to protect themselves by interpreting and effectively acting on warning signs. Drinking alcohol may also place a person in settings where his or her chances of encountering a potential offender are greater.

Effects Of *Zinā*

When a woman engages in *Zinā* for whichever reason she is bound to face one negative consequence or the other, such as:

1. Unwanted Pregnancy: Sexual intercourse, in many cases, leads to pregnancy. If the pregnancy is from the rightful husband or wife, there may not be problem. Problem arises when pregnancy comes from extra-marital sexual relation or from a person the woman or man has no interest to marry. In such a case, it becomes unwanted. Unwanted in the sense that, at least, one of the two parties to the pregnancy does not plan for it and he or she is not in need of it. The offshoot of unwanted pregnancy include:

- a. Abortion – the act of terminating pregnancy through use of drugs, injection or surgical operation.
- b. Killing of the child after delivery (infanticide).

c. Abandonment of the child elsewhere to die or to be picked-up by anybody. If it is picked-up, the up-bringing of the child, which is supposed to be the responsibilities of the parents, would therefore be transferred to the government or individual or group of individuals, probably, Motherless centre.

d. The pregnancy may lead to quarrels between the two parties to the extent that one of them may decide to commit suicide.

e. if delivered, the child may become an illegitimate one if the woman in question cannot locate the actual father of the child. This can happen if the woman had sexual relation with many men within the same period. Even, medical test may not solve this problem if the men she had sexual intercourse with belong to the same blood group.

2. *Zinā*, in many cases leads to divorce. The negative effects of divorce include:

a. Inability to get the desired husband or wife again.

b. Difficulty in the joint training of the children.

c. Inability of the children to adjust to the condition in which they find themselves.

3. One of the greatest disservices that *zinā* causes is the abrupt end of one's educational career, especially in primary and secondary school levels. Once the pregnancy is noticed by the authority of the institution, the female student would be expelled to serve as deterrent to others. To avoid disgrace, she may decide to withdraw voluntarily before the pregnancy is noticed. If the male that impregnates her is in the school as a student, he may also be expelled or suspended to serve as lesson to others. If he is a worker, he may be suspended for a period of time or be dismissed.

4. Another important effect of *zinā*, is the rapid spread of sexually transmitted diseases, such as gonorhea, syphilis, candidiasis, Harpes Type I, Harpes Type II, Acquired Immuned Deficiency Syndrome (AIDS) and Corronavirus, which is yet to have medical treatment (solution).

5. Lack of Trust: *Zinā* affects the trust level in a relationship. A relationship is a commitment to each other as a family. Infidelity breaks the trust that one has for his/her partner whenever they are alone. Therefore it is difficult to believe what one says (Sulaiman, K. O. 2017a). Family also share the effects of *Zinā* as children in the relationship, they are being lied to. The time spent away with the ex marital lover, is time away from the children. One must lie to them about their absence. Older children are keener, thus they can see through and dissect lies. Too many disappointments can lead to resentment in children. With resentment and lack of trust, it is impossible to have a healthy relationship with one's children.

Lack of trust may cause constant suspicion and interrogation. This can create a tense and hostile home environment, even if the affair is over. The lingering aura of the affair is enough to cause spontaneous arguments.

2 Contact with Sexually Transmittable Diseases:- A woman who engages in rampant *Zinā* with many men is highly vulnerable to contract many diseases as HIV/AIDS, hepatitis, gonorrhoea and many others.

3 Subjugation to Disgrace, Neglect and Marital Mistrust:- It is extremely difficult to track down women who engage in adultery. However, the few ones that are caught often subjected to indelible disgrace in our society.

Furthermore, some women when caught often seek for forgiveness from their husbands, promising to abstain from it throughout their life. The truth of the matter is that, it is natural for a man to have the psychological feelings that such a woman would still repeat this act. Marital trust once betrayed, hardly affords to the betrayer the honor of being trusted again, even if she does all she could to convince her husband to his confidence in her quranblog (Sulaiman, K. O. (2016).

4 Scepticism about the Legitimacy of the Children:- When a woman is known to engage in this heinous offence, the trust is no more there and that makes her husband to be doubtful about the legitimacy of her children. In some cases, some men even resorted to denouncing the legitimacy of such children.

5 Ruining of Image:- If one holds a high profile position, locally or internationally, infidelity can ruin one's public image. Politicians, religious leaders and activists cannot afford any moral based scandals. Infidelity can cost a high profile person their career (Sulaiman, K. O. 2015b). *Zinā* is an expensive habit. It usually leads to divorce and the consequent legal judgment is binding on all parties. Pain, suffering and alimony allotments are weighed against the reason of the marriage dissolution. *Zinā* can also affect child custody rulings. Character judgments will be filtered through the affair. It may be embarrassing for the adulterer and their lover to be publicly scrutinized. Infidelity usually makes for a messy divorce. And post divorce relationships can often be bitter and hostile.

6 Psychological Problem and Family Trauma: When a man realizes that someone is having sexual affair *Zinā* with his wife, such man is bound to be psychologically disturbed and when the situation goes to the extent of denouncing the legitimacy of that woman's children then, it creates a rift between the man, his in-laws and the wife. The husband and the wife together with the children are all under this traumatic condition and subjected to psychological problem. In a situation where the child does not resemble the husband or resembles the man

under suspicion or caught having illegal sexual affairs *Zinā* with the wife, the psychological feelings of the man are then worsened.

7 Negative Effects on Children:- The hatred of a husband against a sexually licentious wife is likely to affect her children. In some cases, the faithful wives and their children are likely to be given preferential treatment over a licentious wife and her children. This could be in terms of love, affection and financial support. The situation could be aggravated to the extent of having negative influence on the development of her children. This indeed is pathetic as the children are made to suffer for an offence committed by their mother.

Furthermore, adultery promotes procreation of illegitimate children in the society.

8 Setting Bad Precedence for the Children:- An adulterous woman bequeath bad legacy to her children especially the female ones. Children live to learn and adopt their own way of life based on what they usually learn from their parent's habits. What is obvious in this type of situation is nothing but destruction of family structure which should serve as the foundation upon which a good society is built.

9 Divorce and Broken Home:- Many marriages have been shattered due to the involvement of women in indiscriminate sexual affairs. When a woman is divorced as a result of this kind of illicit act, she and her children become objects of disgrace; derision and the stigma follow them all. The life of such people becomes miserable and such a woman can hardly get a reasonable man to marry her again. In effect, involvement of women in extramarital affair in some cases leads to divorce (Sulaiman, K. O. 2015a).

The Islamic Point Of View On *Zinā*

First of all, the glorious Qur'ān 17:32, warns people against *zinā*, because, it is a shameful act and an evil which opens way for other evils. To avert all evils that may arise from *zinā*, the following recommendations are hereby made:

1. The essence of dressing is to conceal one's nakedness and for adornment (Qur'ān 7:26). Both men and women are commanded to be modest and women are commanded not to display their beauty and ornaments to people except the parts that must ordinarily appear. That is the face and the hands (Qur'ān 24:30 – 31). In the light of this, men should start wearing dresses that cover their body, at least from the navel to the knees except when they may be alone or with their wives in their own private rooms. The dresses should not be tight or transparent. Women are also expected to wear dresses that cover the whole of their body except the face and the hands. Also, the dressing should not be tight or transparent. The

essence of this is to prevent their natural beauty from being exposed to the sight of the opposite sex. In addition, a man or woman is not expected to enter into the house or room of another person without seeking for permission, probably through salutation. If there is no response or the permission is not granted, he or she is expected to go back (Qur'ān 24: 27-29). The essence of this is to prevent accidental sight of the nakedness of the opposite sex. This acts as a guide against rape.

2. Early marriage should be encouraged to prevent pre-marital sexual relations that are very rampant in our society. Also, widows, divorcees and the men whose wives die should re-marry if they cannot control their sexual urge.

3. Prostitution should be abolished throughout Nigeria as it was done in Zamfara State. Those of them that engage in the business should be encouraged to marry. In order to accommodate all marriageable women, there is the need to encourage polygamy. All Nigerians who have the means to maintain more than a wife should marry additional wife or wives. However, the maximum number of four wives as recommended in the Qur'ān 4:3 should be adhered to. It should be noted that monogamy, as it is being preached nowadays, would only compound the problems of *zinā*.

4. The sex education that is being carried out in Nigeria today should be redesigned. The preventive methods that are being taught only compound the problem of *zinā*. Emphasis should be on evil effects of pre-marital and extra-marital sexual relations. Since the children of today are leaders of tomorrow, a course should be designed on sex education, based on religious injunctions and scientific proofs, and be made compulsory in all facets of our education, and should be taught by experts. This will go a long way to reduce *zinā* in our Nigeria.

5. The Poverty Eradication Programme of the Federal Government of Nigeria and whatever name that is given to it at the State level, should be redesigned to cater for all the less privileged people in our society. This will bail them out from committing all kinds of evil, such as *zinā*, theft and fraud.

6. If *zinā* persists after the implementation of the above recommendations, the government may introduce Shari'ah penalties such as one hundred lashes for unmarried person (Qur'ān 24:2) and stoning to death for married person, as recommended by Hadith (Khan, n.d.), to serve as deterrent to others.

1 **Abstinence from Pre-marital and Extra-Marital Sexual Intercourse *zinā*:** In Islam, sexual intercourse between a man and a woman who are not married to each other is called 'zina' (Sulaiman, K. O. 2013)). In the concept of *Zina* in *Shari'ah*, it is immaterial

whether one or both parties have their own spouses or are unmarried. It is also immaterial whether it is with the consent of the two parties. The word *Zina* applies to both adultery and fornication (Sulaiman, K. O. (2012b). Islam regards it in any case as a sin as indicated in the Glorious Qur'an thus: "Do not come near adultery for it is a shameful deed and an evil opening the road to other evils (Qur'an 17:32). This verse considers '*Zina*' not only as a great sin but also as an act which opens the gate for many other shameful acts that destroy the very basis of the family with quarrels, ruined reputation, destruction of property and spreading of numerous diseases like HIV/AIDS and gonorrhoea.

In order to avoid this problem, Allah encourages the Muslims to guard their private parts by being chaste and loyal to one's sex partners so that they will not become blame worthy (Q23:1-7). Prophet also declared fornication or adultery as the greatest evil after *shirk*, that is association of something to Allah thus: There is no sin after associating partners with Allah in eyes of Allah than a drop of semen which a man places in the womb which is not lawful for him (Q, 36:2)

2 **Being faithful**, Islam regards men and women as being of the same essence, who created from a single soul (4:1-2). The objective of marriage, according to Qur'an 30:21 is faithfulness to each other through repose, affection and mercy which are the real cementing factor of marriage. The observation of marriage ethics coupled with the necessary fear of Allah, serves as a great barrier against HIV/AIDS. If a woman refuses her husband's request for sexual intercourse, he may be led to evil thoughts searching for unlawful satisfaction which may lead to contagious disease for both of them. Such situations are also detrimental both physically and mentally to the sustenance of marriage in Islam. Therefore the Prophet is reported to have said: If a man calls his wife to sleep with him and she does not respond, causing him to be angry with her, angels will (continue) to curse her until Morning.

Likewise, Islam applies the same towards the husband to satisfy his wife's sexual desire in order to protect her against evil thoughts and actions as well³⁴. It would be deduced from the above that love and affection are some of the qualities expected between couples. These qualities lead to faithfulness and abstinence from extra-marital sexual intercourse that could lead to contracting HIV/AIDS.

3 **Emotional and Sexual Satisfaction:-** Islam forbids illicit sexual relationship for both single and married men and women. It ordains the institution of marriage as a legal means of fulfillment of sexual gratification. Allah says:

And of His signs is that He created for you from yourselves mates that you may find tranquility in them, and He place between you affection and mercy. Indeed in that are signs for a people who give thought (Q, 30: 21)

Effort should be made by man towards according women this divine rights and attending to their sexual needs as at when due. Marriage and the search for a legal sustenance are both unavoidable and inevitable in man's life and as such man should try to strike a balance between the two in a way that the attainment of one does not hinder the other.

The same balance is expected between the worship of Allah and giving attention to one's wife. Prophet the Muslims to strike a balance between the various aims they intend to achieve in life and sexual satisfaction of one's wife which is equally an obligation. Abdullah b. Amr b. al-As was said to have abandoned his wife because of his devotional worship. When the prophet was informed about it, he replied saying:

I am told that you pray all the night and fast during the day, I said yes I do so. He said, if you do so, your eye-sight will become weak and you will become weak. No doubt, your body has a right on you, and your family has a right on you, so fast (for some days) abstain from fast for some days... (Sulaiman, K. O. (2012a)

A man should spend the night in the room of his wife at least once in every four nights to satisfy her sexual demands in accordance with the verdict given by Umar b. Khattab the second Caliph of Islam (Sulaiman, K. O. 2011).

Depriving one's wife of her sexual right to the advantage of another wife is STRICTLY forbidden in Islam and attracts a great punishment. The following prophetic traditions stated further on the consequences of doing such injustice to one's wife: Whoever is married to two wives, and has liking for one of them and deals unjustly with the other, will come unbalanced with one half of his body bent on the Day of Resurrection³⁷.

The punishment is more severe when one abandons his wife and be more inclined to his concubines. This sin attracts death penalty under the *Shari'ah*. This injunction is among the verse abrogated but the law in it, still remains effective. This is contained in the Prophetic tradition which states that:

Abdullah b. Abbas reported that Umar b. Khattab sat on the pulpit of Allah's messenger and said: Verily Allah sent Muhammad with the truth and He sent down the book upon him and the verse of stoning was included in what was sent down upon him. We recited it, we retained it in our memory and understood it. Allah's messenger awarded the punishment of stoning to

death to the married adulterer and adulteress and after him we also awarded the punishment of stoning... Muslim (Sulaiman, K. O. 2010).

To curtail the occurrence of extra-marital affairs in the society, men should do everything possible to attend to the sexual needs of their wives.

4 Lowering Of The Gaze: The Glorious Qur'an instructs the believing men and women to lower their gaze and to safeguard their chastity. Shaykh Yusuf al-Qaradawi explains this instruction in the following manner:

What Islam prohibits in the sphere of sex includes looking at a member of the opposite sex with desire; for the eye is the key to the feelings, and the look is the messenger of desire, carrying the message of fornication or adultery. (Sulaiman, K. O. (2010) It is, primarily to protect his followers from being tempted to commit adultery or fornication the Prophet said to Ali: Ali, do not let the second look follow the first. The first is allowed, but not the second.⁴⁰ The Prophet said even looking at the member of the opposite sex with lust and desire is tantamount to *zina* (adultery) of the eyes. The eyes also commit *zina*, and its *zina* is the (lustful) look.

At this juncture, let us consider the Biblical and Qur'anic commandments which pertain to adultery. The injunction of the Old Testament as enumerated in the Ten Commandments is: "Thou shalt not commit adultery".⁴² and that of the Glorious Qur'an is: "Do not come near to adultery. It is a shameful deed, an evil, opening the way to other evils". (Q,40 : 7)

5 Proper Child Upbringing:- To reform the society parents must play the most salient role. They must make concerted efforts in ensuring proper moral upbringing of their children right from early childhood. This moral responsibility vested on parents over their children is adequately advocated in the primary sources of Islam. Allah for example says:

O you who believe, protect yourselves and your families from the fire whose fuel is people and stones over which are (appointed) angels harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded. Q: (66:6)

The following Prophetic tradition states that:

All of you are guardians and are responsible for your wards. The ruler is a guardian for his subjects and the man is a guardian of his family, the lady is a guardian for her husband house and his offspring; and so all of you are responsible for your wards.

Parents especially fathers must therefore try to set good examples for their wives and children.

7 Financial Responsibility: Maintenance of the family is the sole responsibility vested on the husband and as such he is given one edge over the wife. Allah SWT says: Men are in

charge of women by (right of) what Allah has given one over the other and what they spend (for maintenance) from their wealth. (Q4 :34), Therefore to prevent women from engaging in extra marital affairs, they must be clothed, fed and well taken care by their husband.

8 Allah's Consciousness:- Both men and women should cultivate the spirit of God consciousness in their dealings. This when done, would hinder all avenues that could lead to illicit sexual affair. Consciousness of Allah is the best provision a person could make to curtail the occurrence of all types of sins. Allah says: "And take provision but the best provision is fear of Allah. And fear me o you men of understanding" (2:197) With the consciousness of Allah false *Mallams* or corrupt men would never succeed in luring women to engage in extra-marital affairs. The overzealous quest for materialism by women which often lead them to engage in this affair could be effectively tackled, with the help of consciousness of Allah.

9 Guiding Women in Making Choice as Against Force Marriage: In realization of the likely consequences of force marriage of which extramarital affairs is among, Islam enjoins women the leverage to make choice of their marriage partners. The followings Prophetic tradition attests to this as it says:

A matron should not be given in marriage except after consulting her, and a virgin should not be given in marriage except after her permission. The people asked, 'O Allah's Apostle! How can we know her permission. He said: Her silence (indicates her permission). Bukhari.

Parents should therefore assist in guiding the daughters through soft admonition and counseling instead of forcing them to marry men they dislike.

Conclusion

It should be noted that the conditions for proving the commission of zinā according to Shari'ah, are very strict. There is the need for the testimony of at least four reliable and pious persons (Muslims), who saw the two parties while performing the action (Qur'ān 4:15). The other proof of the guilt of a person who involves in the action is the four voluntary confessions made at the same spot (Doi, 1984).

If, however, a person false fully accuses another person of zinā, the accuser is recommended to be given eighty lashes (Qur'ān 24:4). In the case of a husband who accuses his wife of zinā, but has no evidence of four trustworthy eye witnesses to support the accusation, in order to get to the truth of the matter, each of them is expected to swear with the name Allah for

four times, and in the fifth time, invokes the curse of Allah upon himself or herself if he or she is a liar (Qur'an 24: 6-9).

If the husband refuses to take the oath, his accusation will be considered as false. He will therefore be punished with eighty lashes in accordance with the recommendation of Qur'an 24:4. If the wife confesses her guilt or refuses to take the oath, she will be punished for zinā as recommended by the above Hadith. If the two of them comply with the oath, the judge may decide to dissolve the marriage.

The essence of this rigidity in the establishment of zinā is to prevent innocent person from being punished. On this note, Prophet Mohammad, is reported to have said that:

Were people be given what they claim (without proving their claim) some would have claimed the lives and properties of others. But the oath is required from the claimant and the evidence from the defendant (Al-Mundhiri, n.d.).

He however, warns that, if a person commits zinā, Allah will open for him in his grave, eighty doors of hell, from which will emerge, scorpions and snakes, to trouble him until the Day of Resurrection (Doi, 1984).

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