

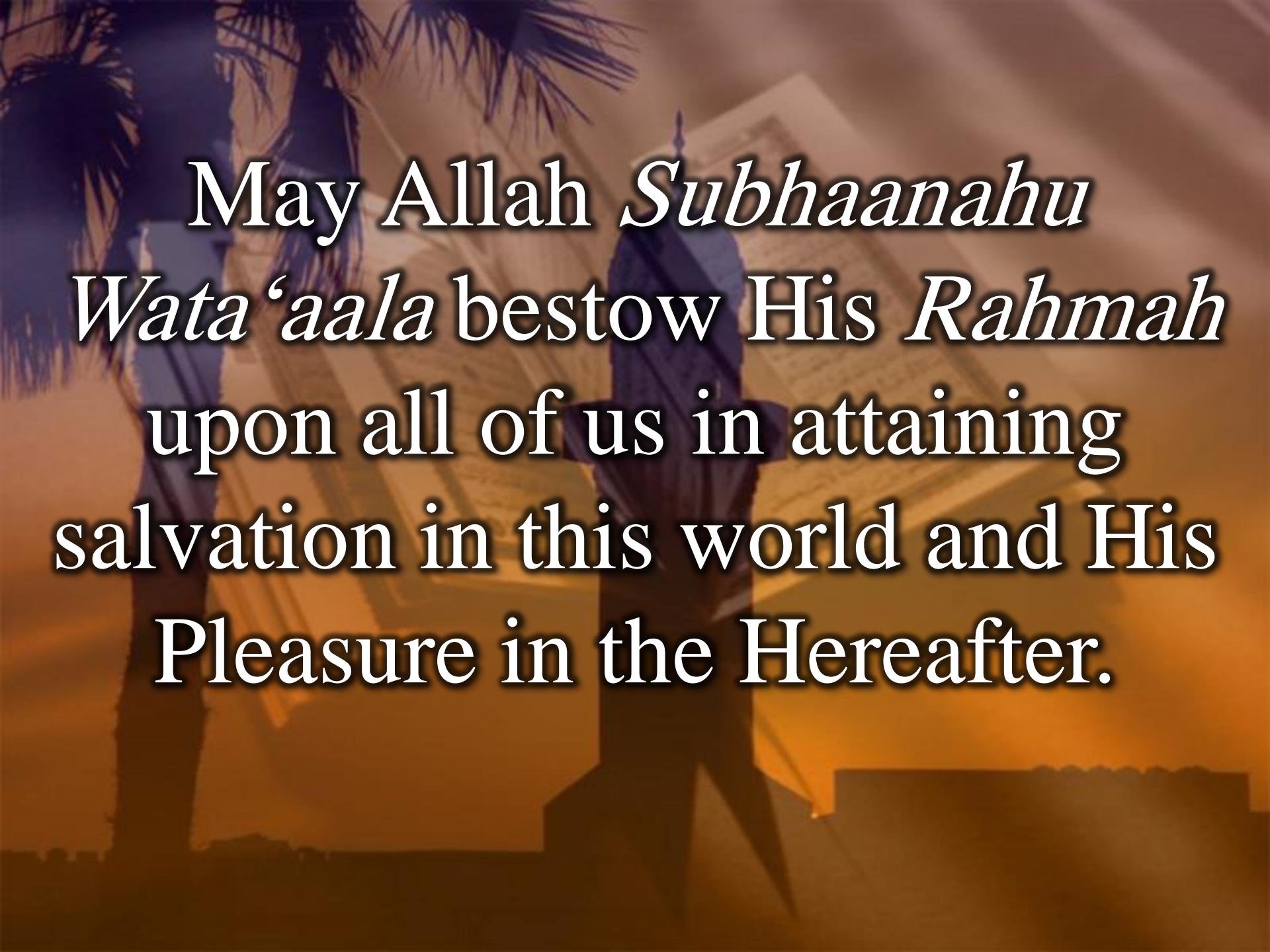


جَابَطَانُ الدِّينِ اِسْلَامِ سِلَانْجُور
JABATAN AGAMA ISLAM SELANGOR

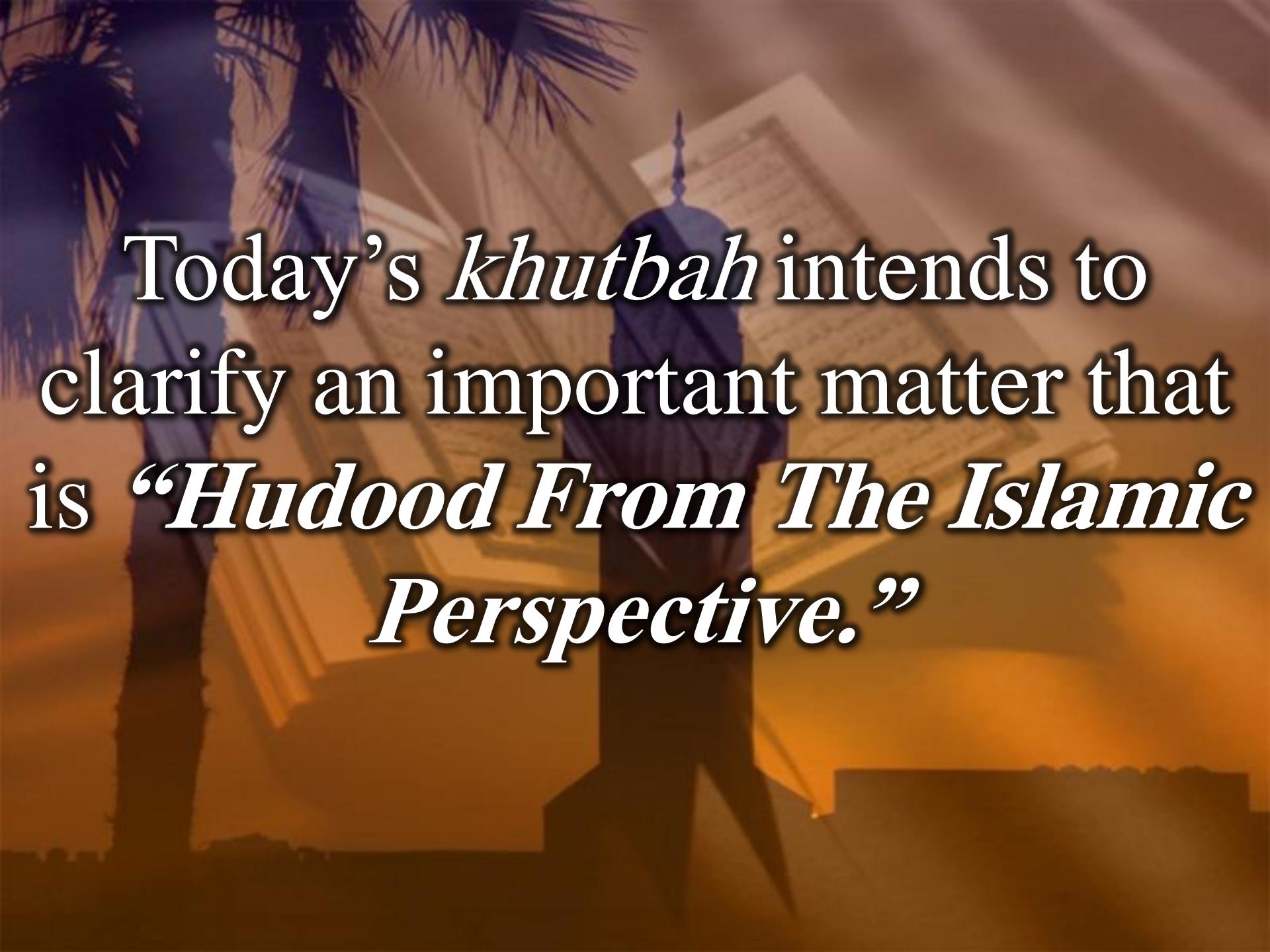
HUDOOD FROM **THE ISLAMIC** **PERSPECTIVE**



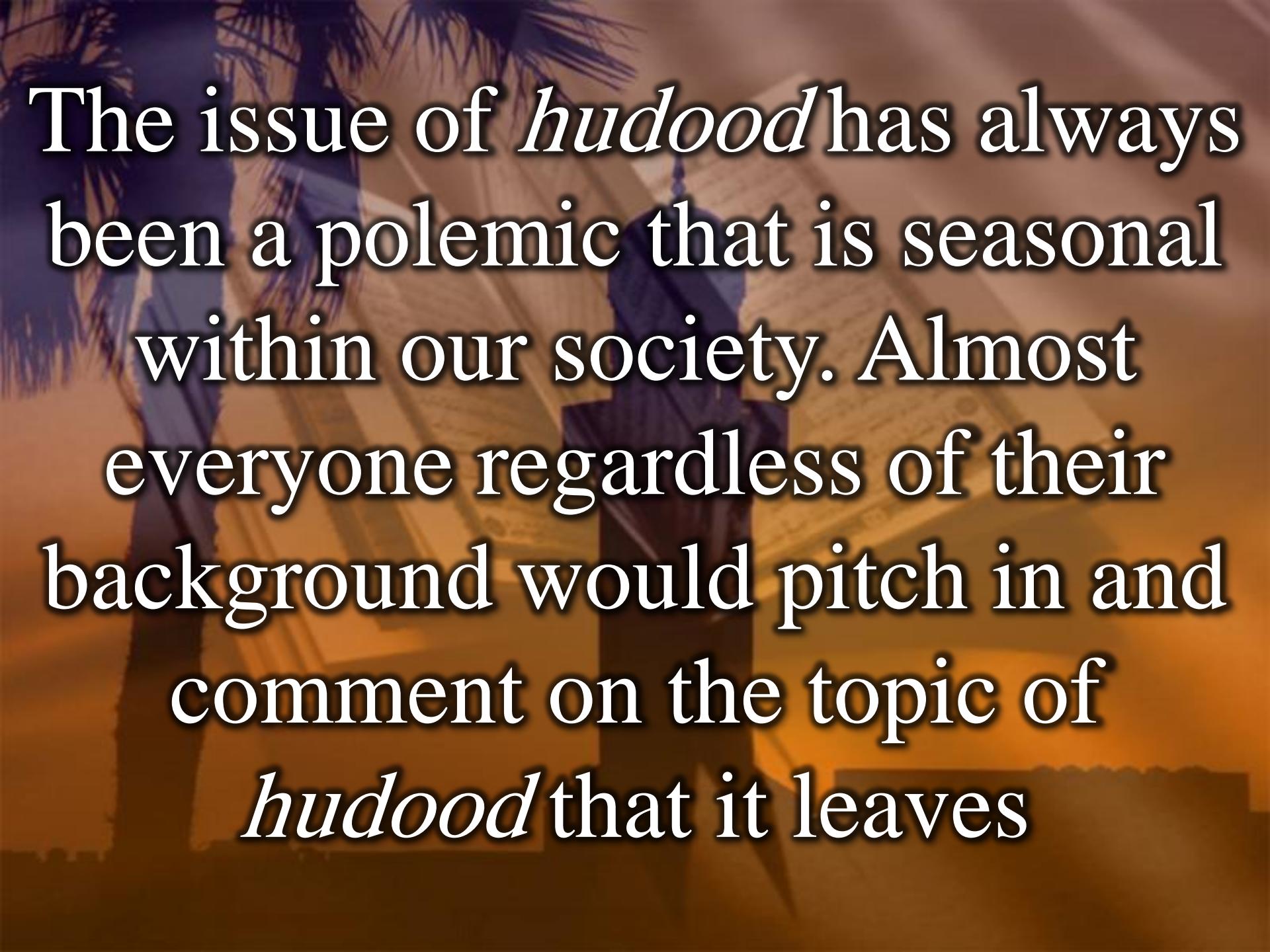
I would like to remind myself
and all of us to strive in
increasing our *taqwa* of Allah
by upholding all of His
Commands and avoiding all of
His prohibitions.



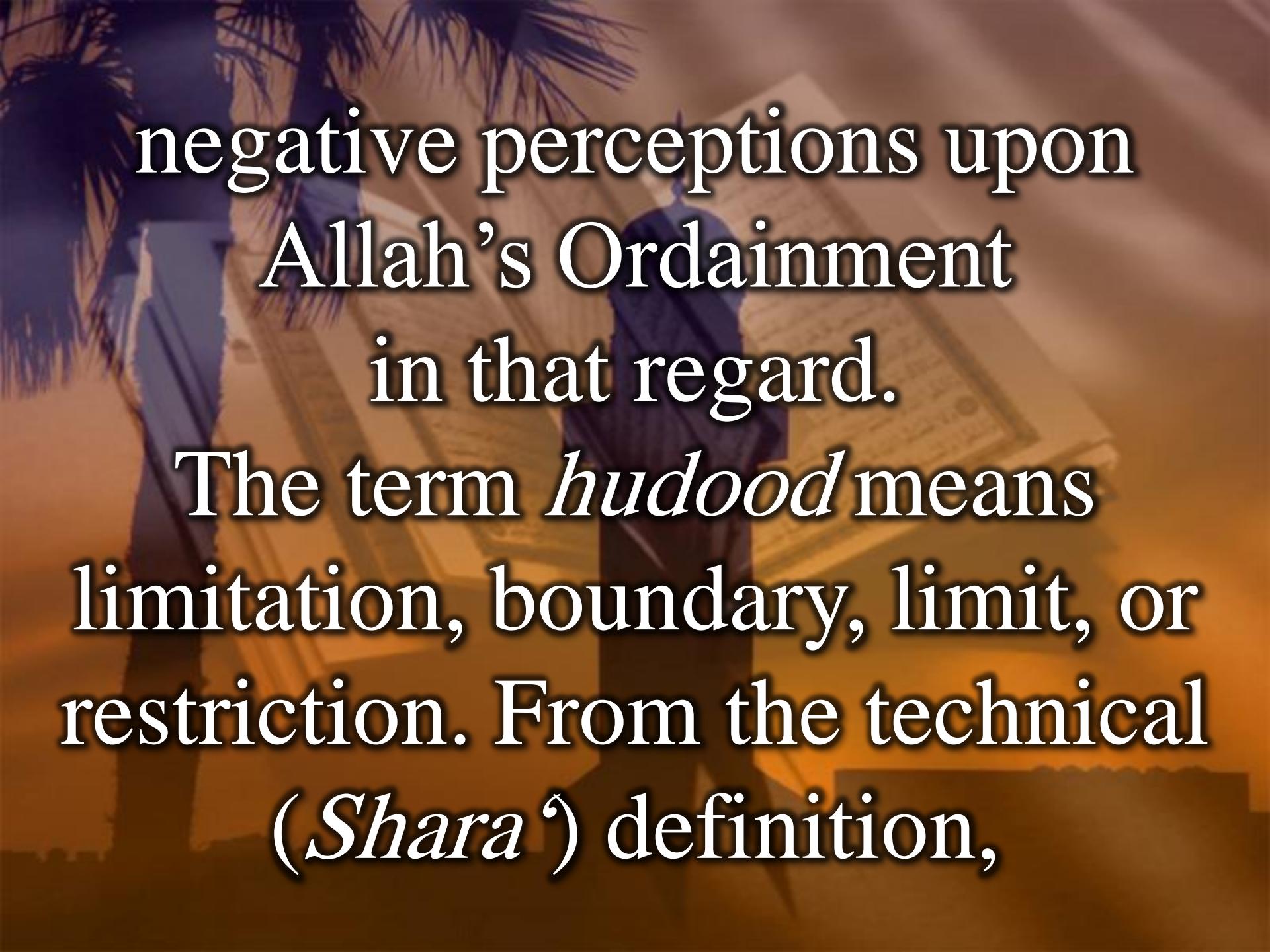
May Allah *Subhaanahu
Wata'aala* bestow His *Rahmah*
upon all of us in attaining
salvation in this world and His
Pleasure in the Hereafter.



Today's *khutbah* intends to clarify an important matter that is "*Hudood From The Islamic Perspective.*"

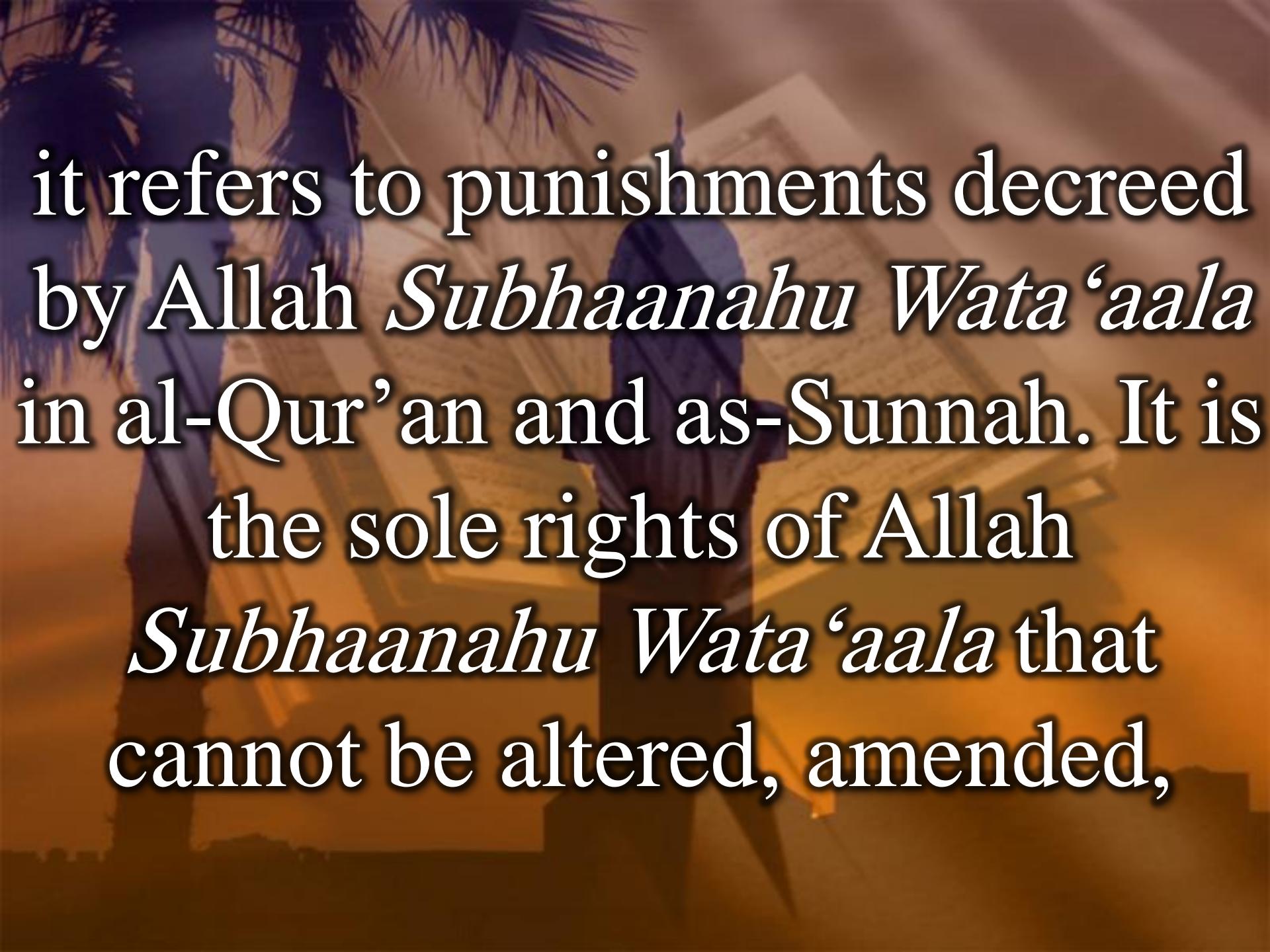


The issue of *hudood* has always been a polemic that is seasonal within our society. Almost everyone regardless of their background would pitch in and comment on the topic of *hudood* that it leaves

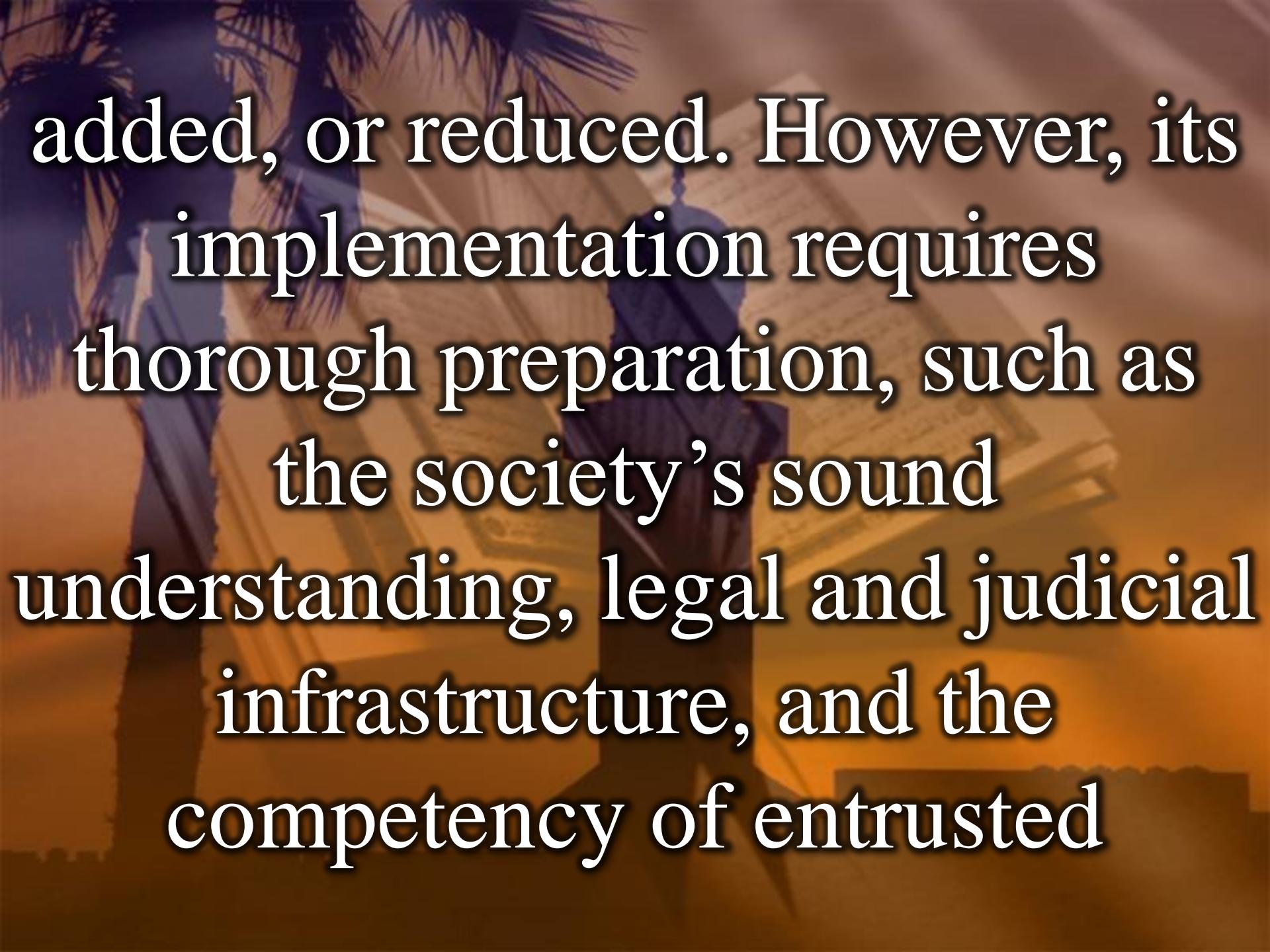


negative perceptions upon
Allah's Ordainment
in that regard.

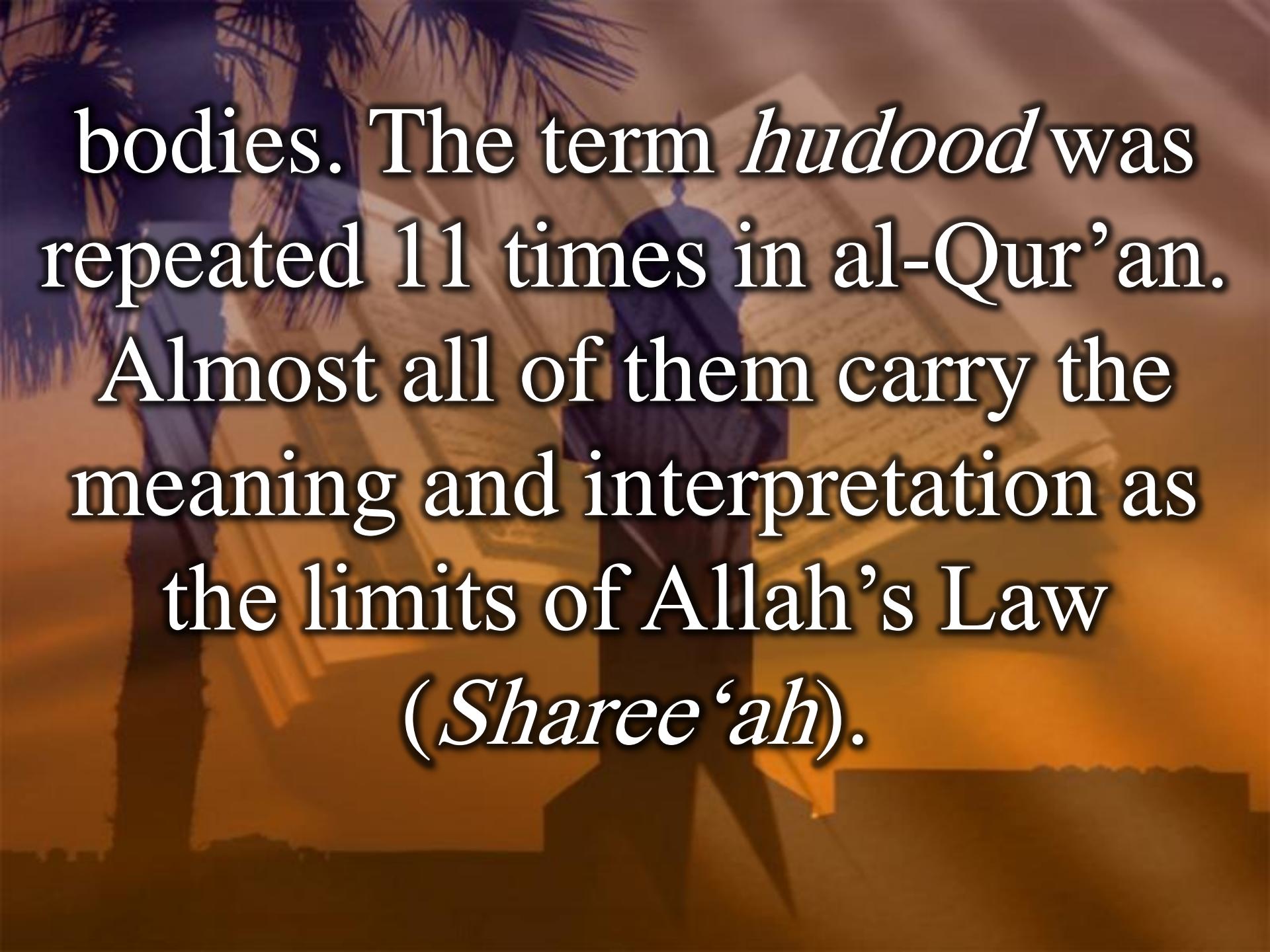
The term *hudood* means
limitation, boundary, limit, or
restriction. From the technical
(*Shara'*) definition,



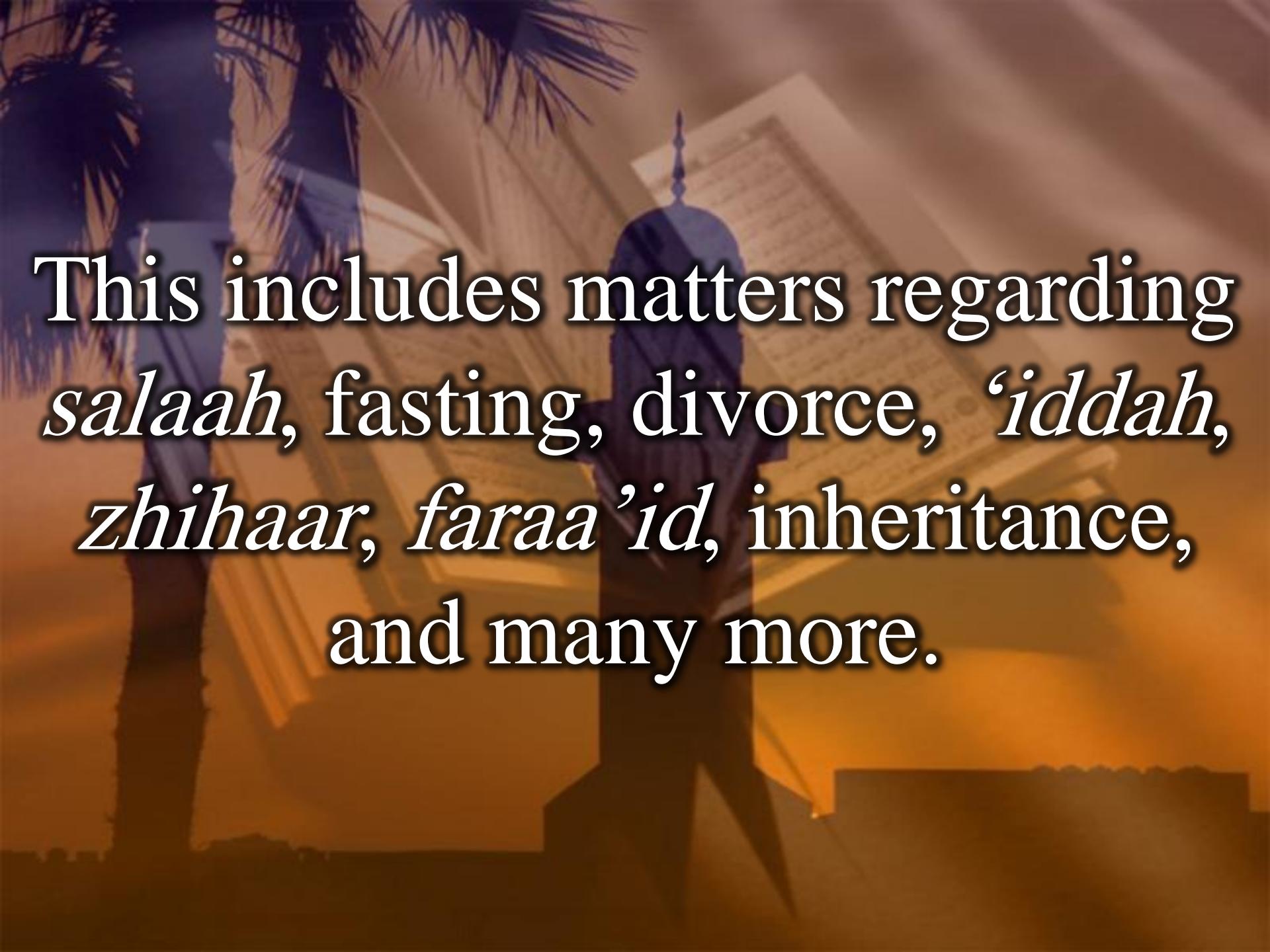
it refers to punishments decreed by Allah *Subhaanahu Wata‘aala* in al-Qur’ān and as-Sunnah. It is the sole rights of Allah *Subhaanahu Wata‘aala* that cannot be altered, amended,



added, or reduced. However, its implementation requires thorough preparation, such as the society's sound understanding, legal and judicial infrastructure, and the competency of entrusted



bodies. The term *hudood* was repeated 11 times in al-Qur'an. Almost all of them carry the meaning and interpretation as the limits of Allah's Law (*Sharee'ah*).



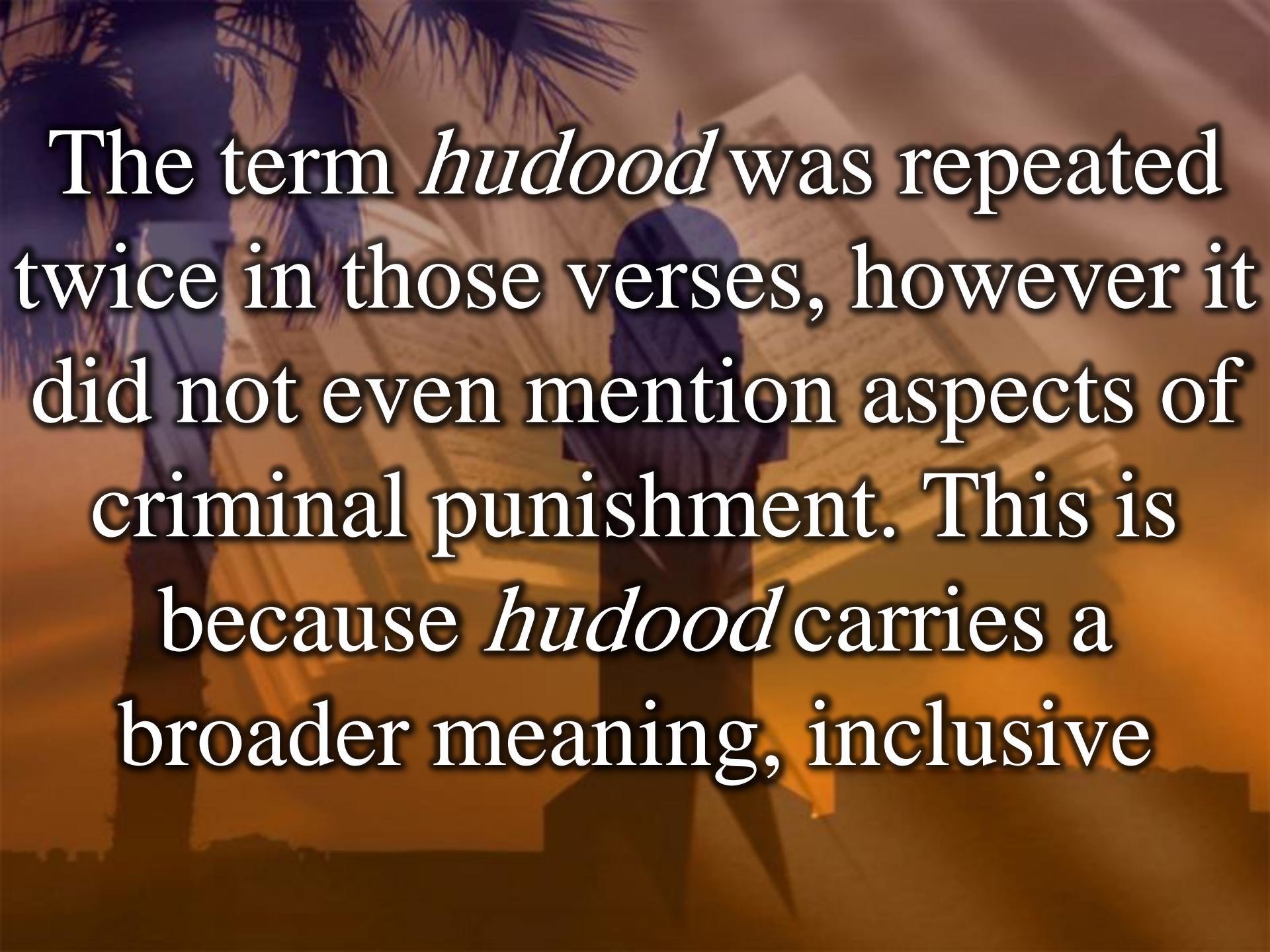
This includes matters regarding *salaah*, fasting, divorce, ‘iddah, *zhihaar*, *faraa’id*, inheritance, and many more.

Allah *Subhaanahu Wata'aala*
mentions in al-Qur'an:
“These are the limits [set by]
Allah, and whoever obeys
Allah and His Messenger
will be admitted

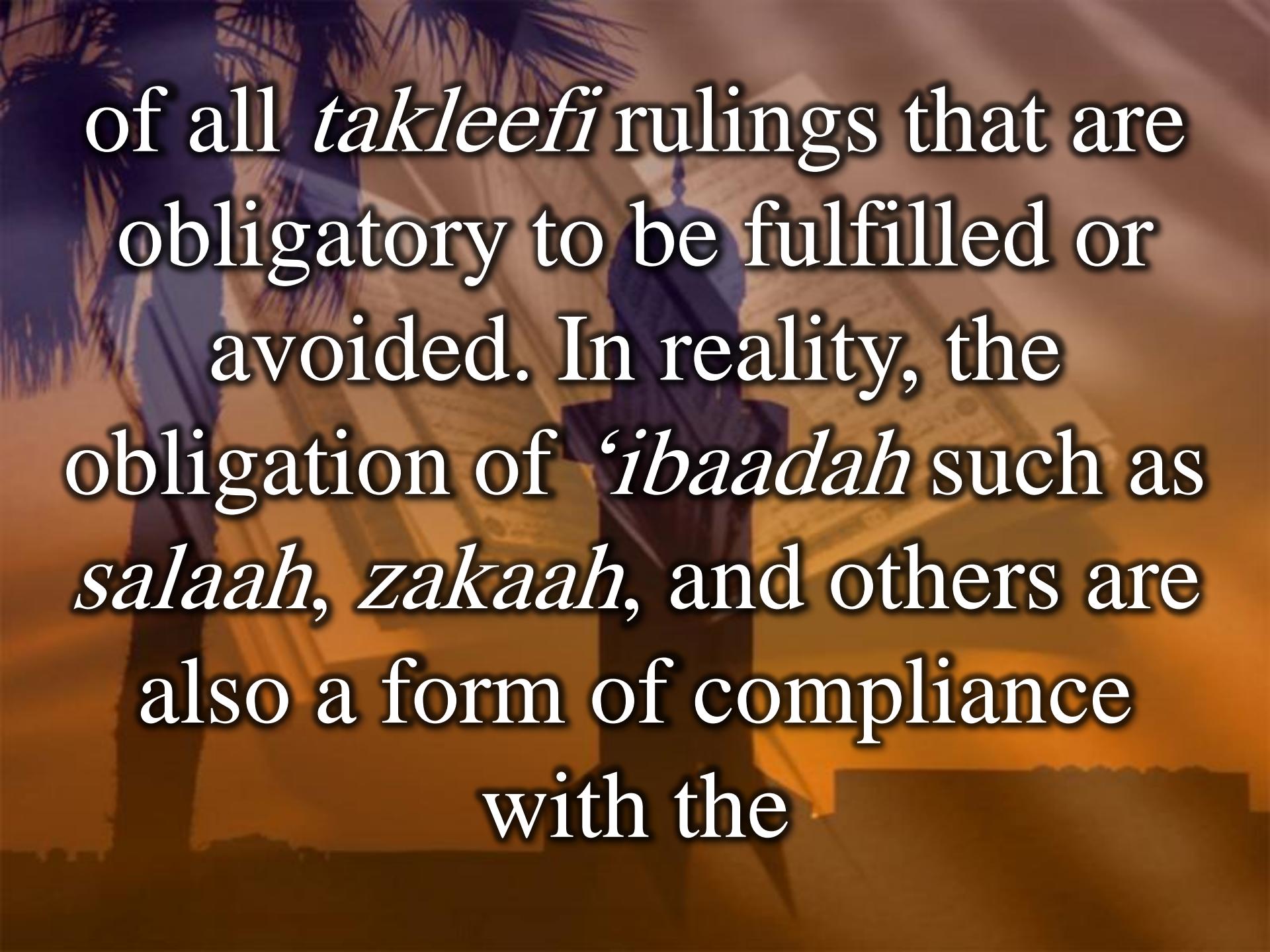
by Him to gardens
[in Paradise] under which
rivers flow, abiding eternally
therein; and that is the great
attainment. And whoever
disobeys Allah and
His Messenger

and transgresses
His limits - He will put him
into the Fire to abide eternally
therein, and he will have a
humiliating punishment.”

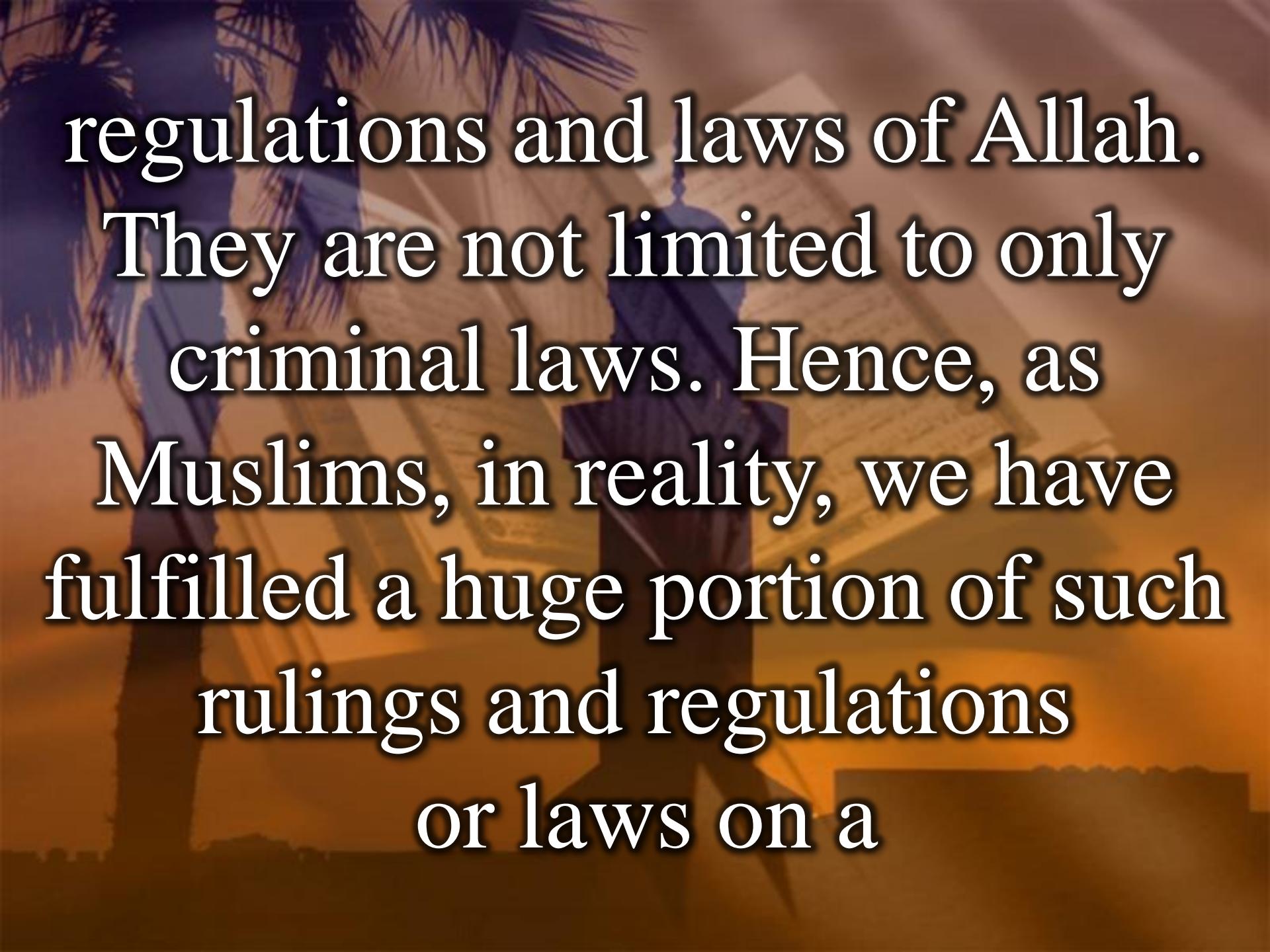
(an-Nisaa' 4:13-14)

A photograph of a person wearing a blue agal and agal standing in a desert. The background shows palm trees and a setting sun over a sandy horizon.

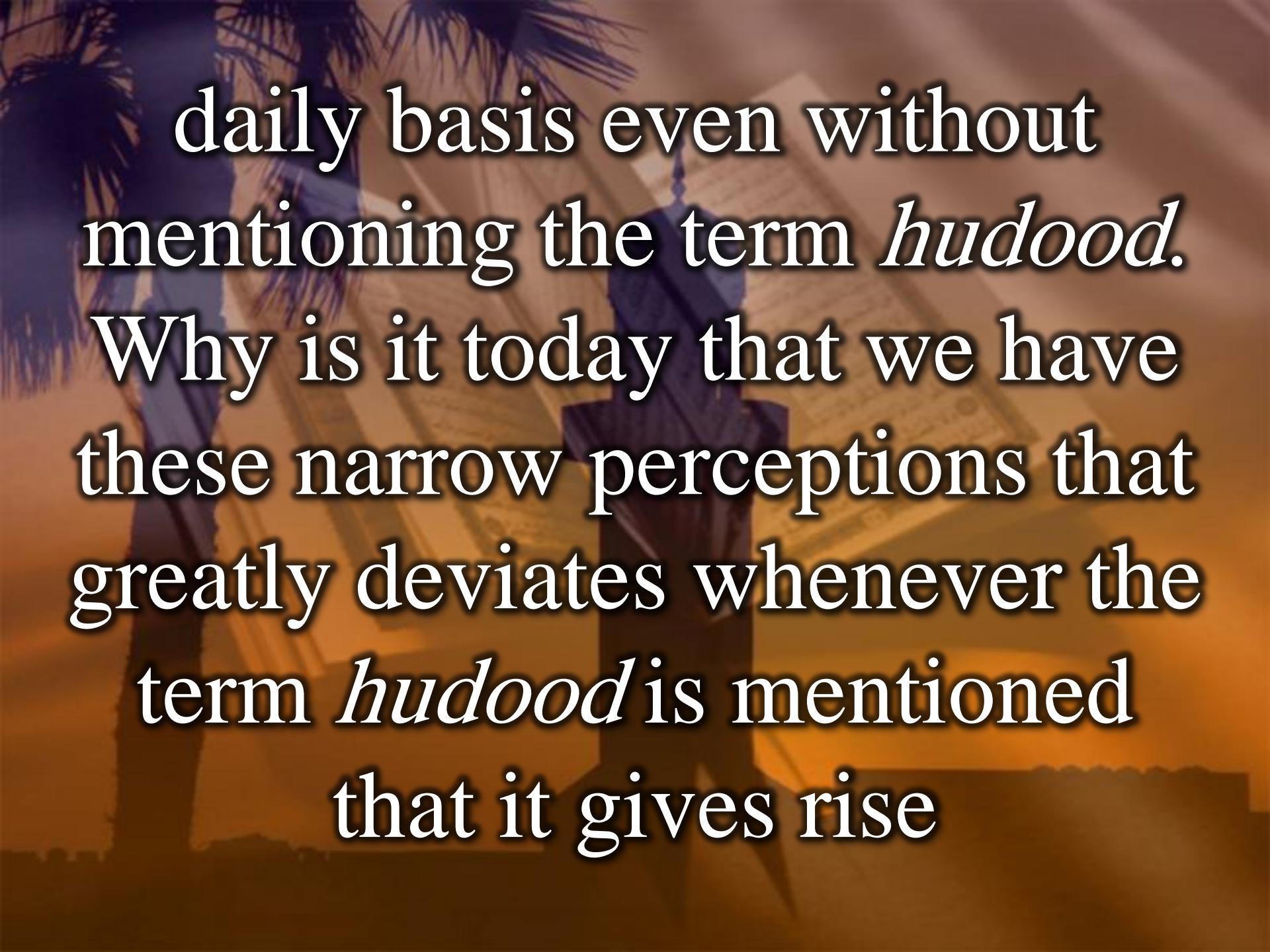
The term *hudood* was repeated twice in those verses, however it did not even mention aspects of criminal punishment. This is because *hudood* carries a broader meaning, inclusive



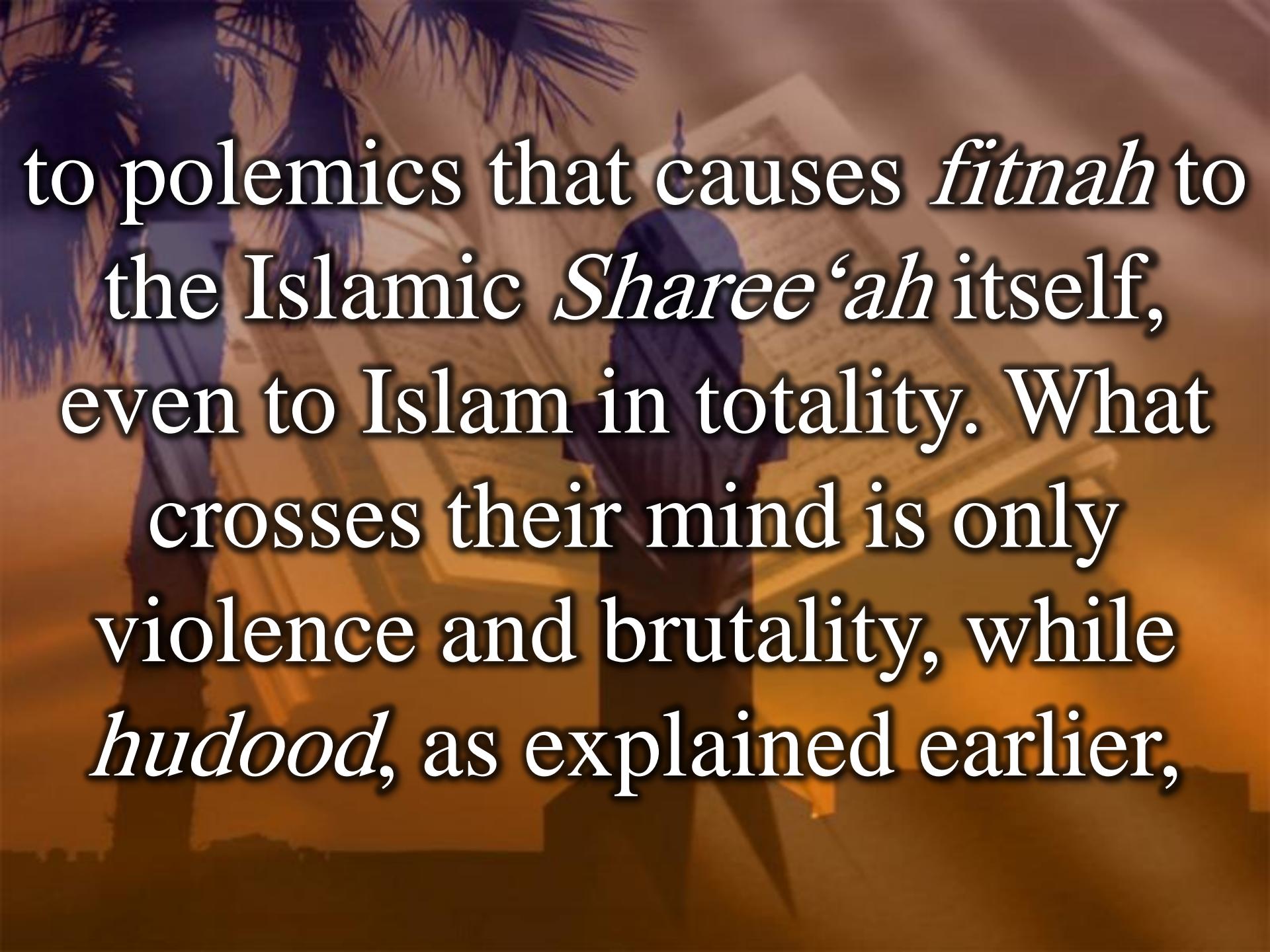
of all *takleefi* rulings that are obligatory to be fulfilled or avoided. In reality, the obligation of ‘ibaadah such as *salaah*, *zakaah*, and others are also a form of compliance with the



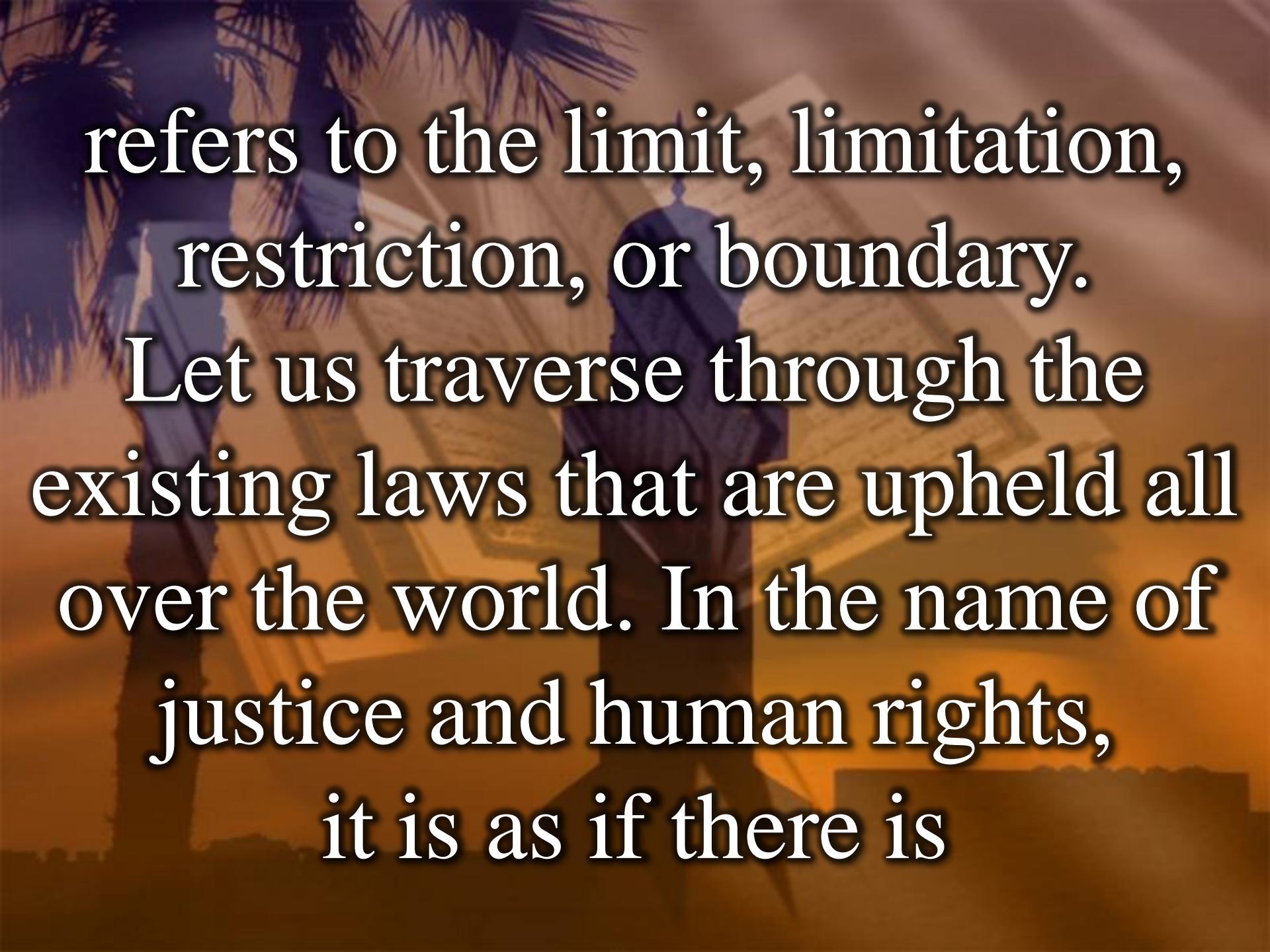
regulations and laws of Allah. They are not limited to only criminal laws. Hence, as Muslims, in reality, we have fulfilled a huge portion of such rulings and regulations or laws on a



daily basis even without mentioning the term *hudood*. Why is it today that we have these narrow perceptions that greatly deviates whenever the term *hudood* is mentioned that it gives rise

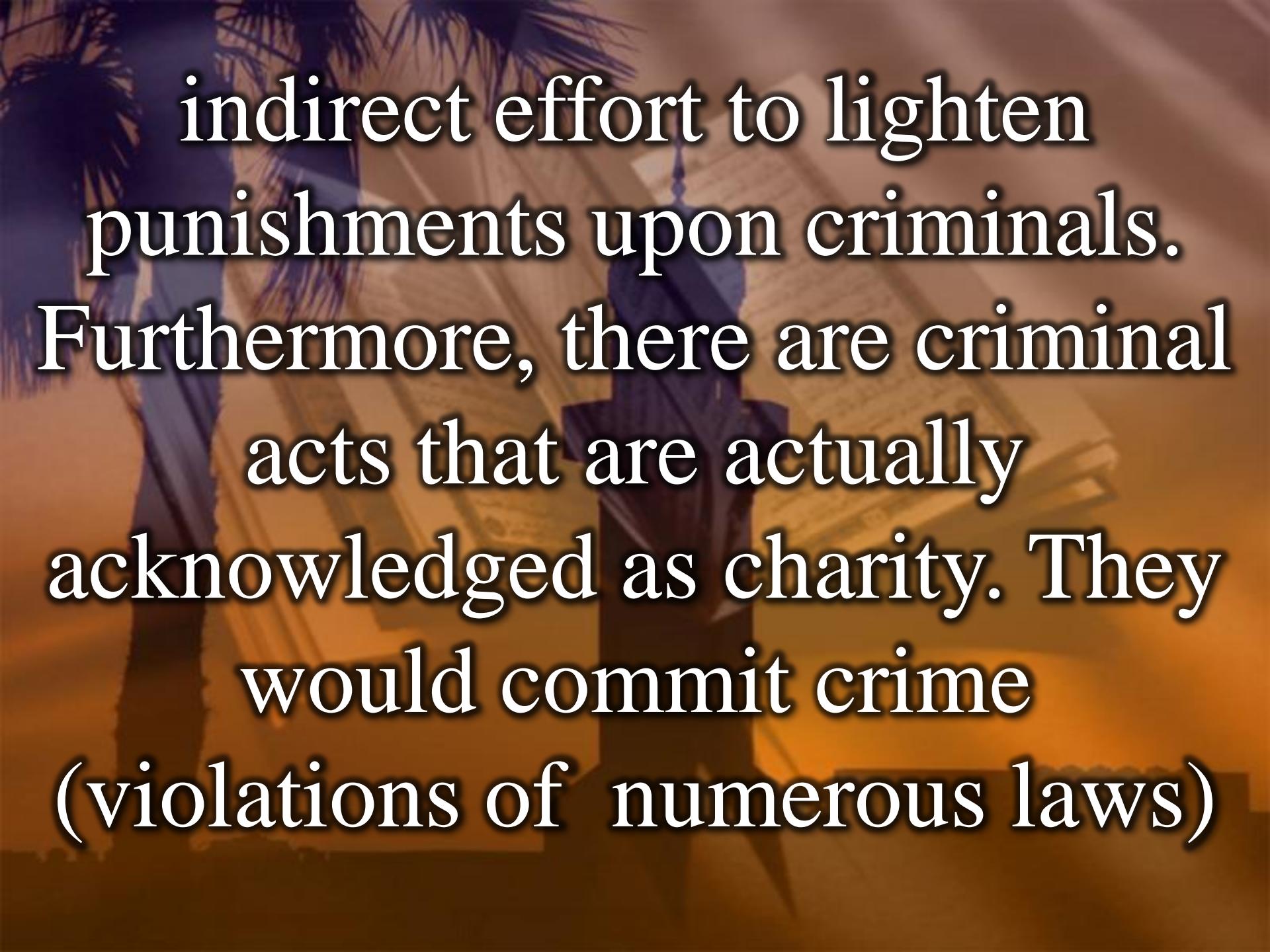


to polemics that causes *fitnah* to the Islamic *Sharee‘ah* itself, even to Islam in totality. What crosses their mind is only violence and brutality, while *hudood*, as explained earlier,



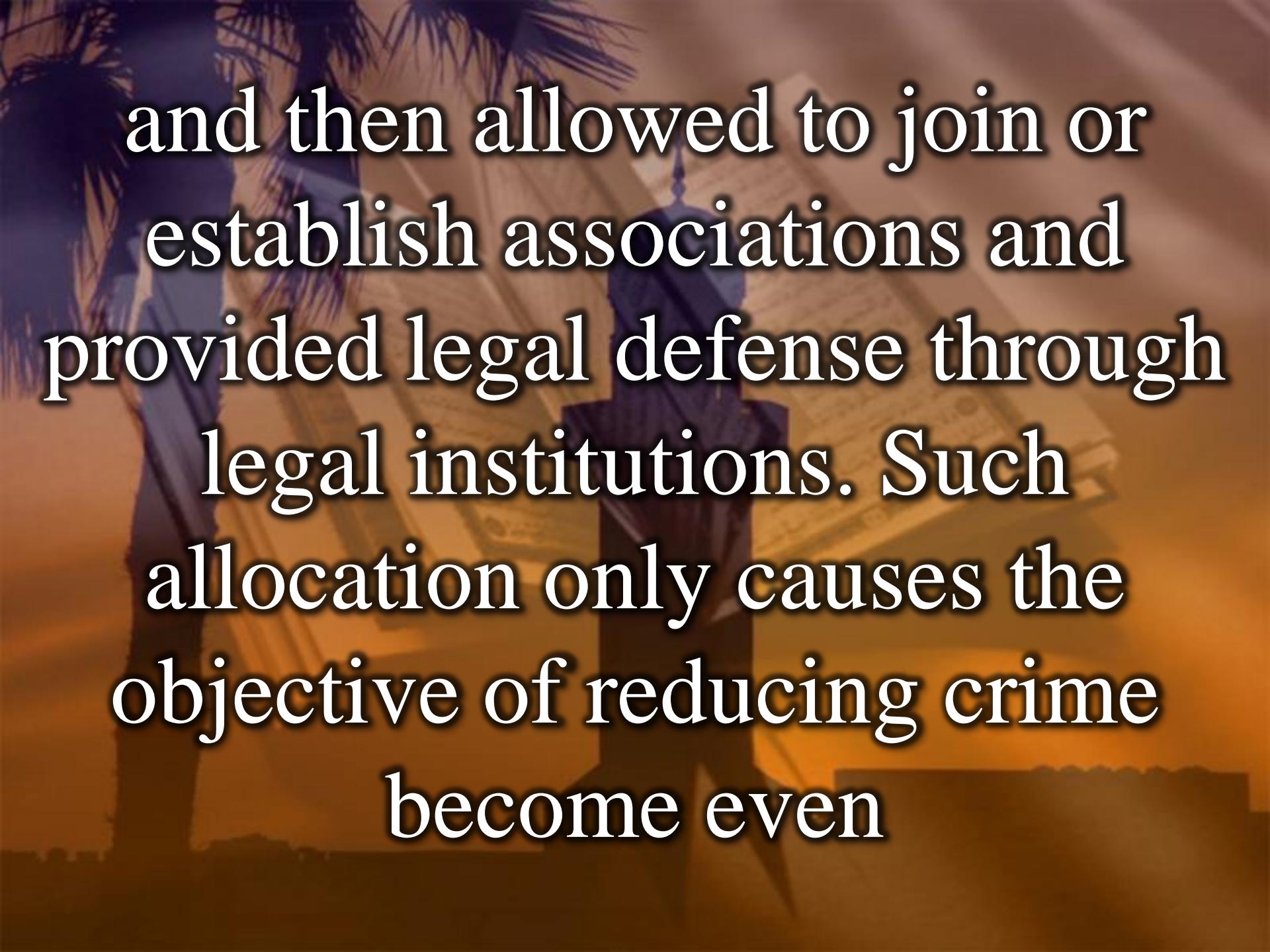
refers to the limit, limitation,
restriction, or boundary.

Let us traverse through the
existing laws that are upheld all
over the world. In the name of
justice and human rights,
it is as if there is

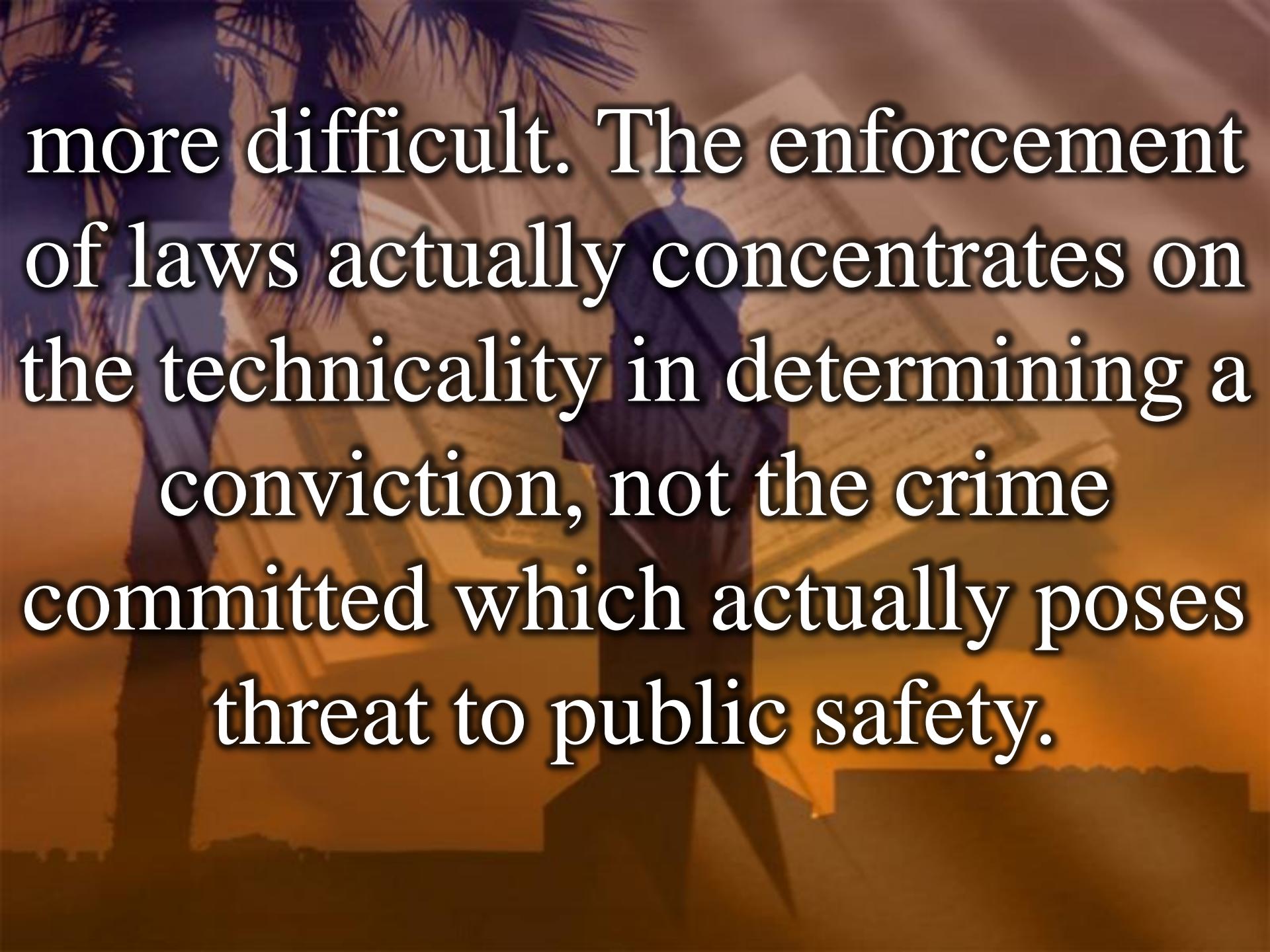


indirect effort to lighten punishments upon criminals.

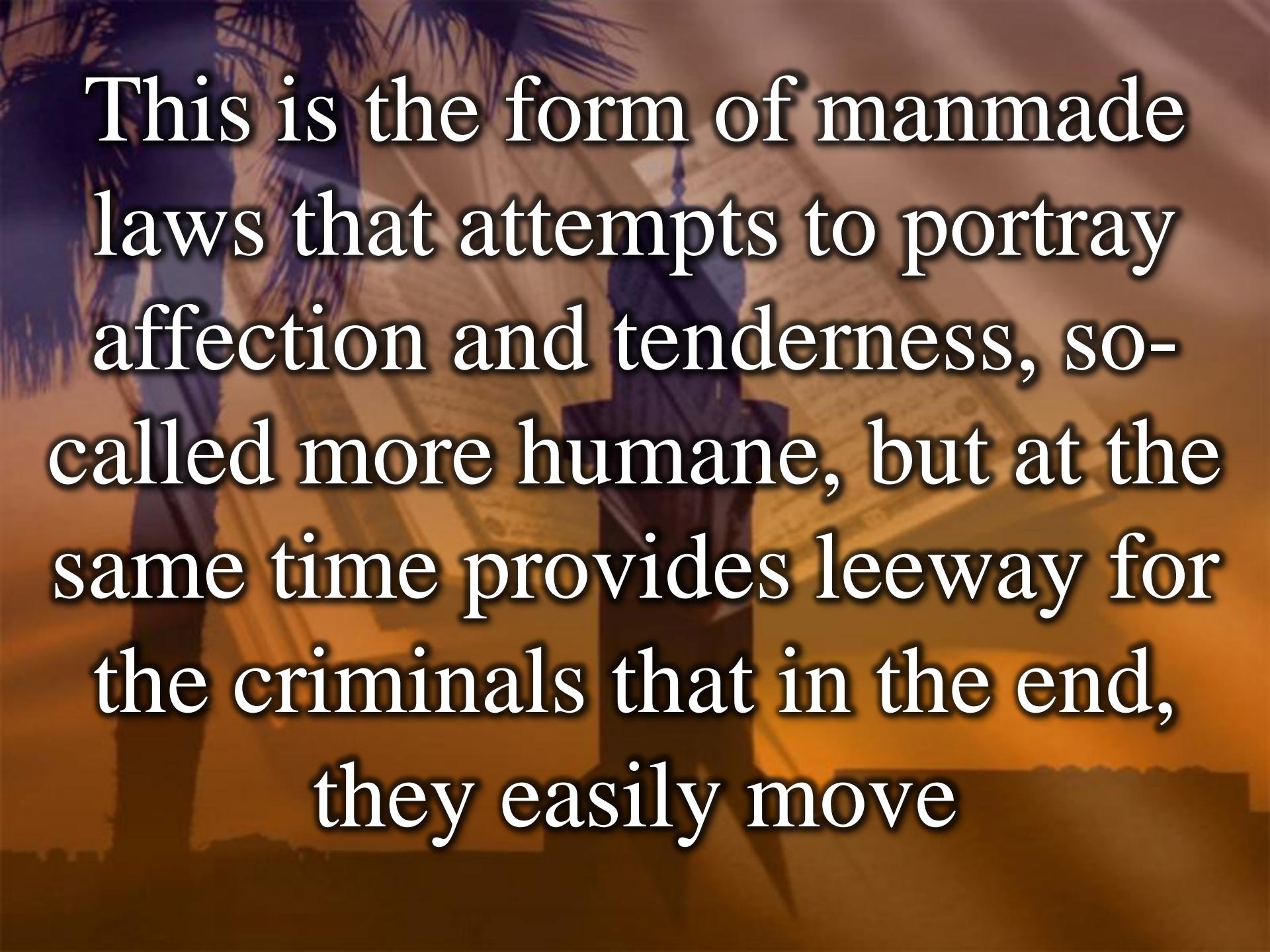
Furthermore, there are criminal acts that are actually acknowledged as charity. They would commit crime (violations of numerous laws)

A blurry background image of a mosque with a minaret and palm trees at sunset.

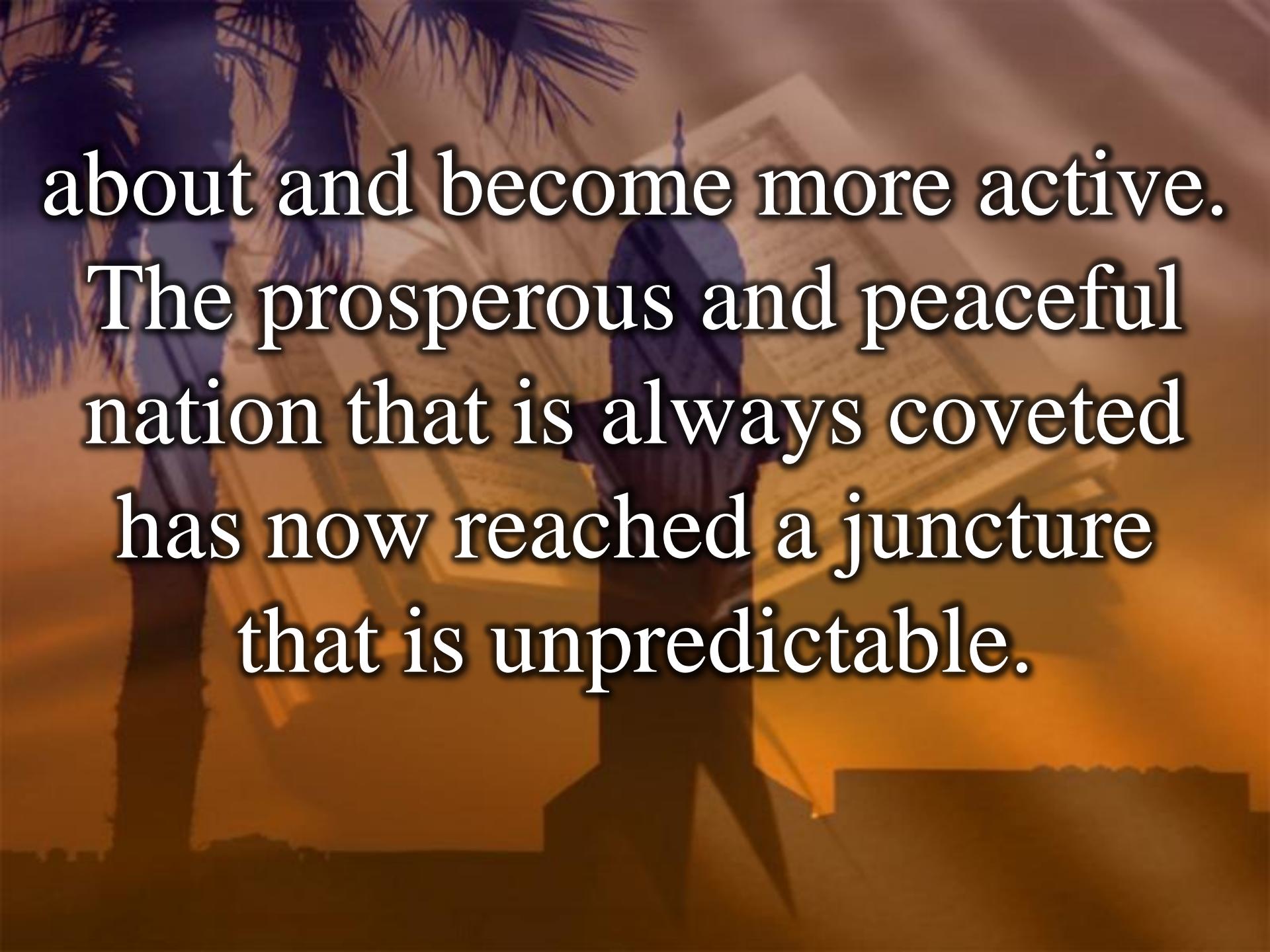
and then allowed to join or establish associations and provided legal defense through legal institutions. Such allocation only causes the objective of reducing crime become even

A photograph of a city skyline at dusk or dawn. The sky is filled with warm orange and yellow hues. In the foreground, silhouettes of palm trees are visible against the bright sky. The city buildings are dark, creating a strong contrast with the bright sky.

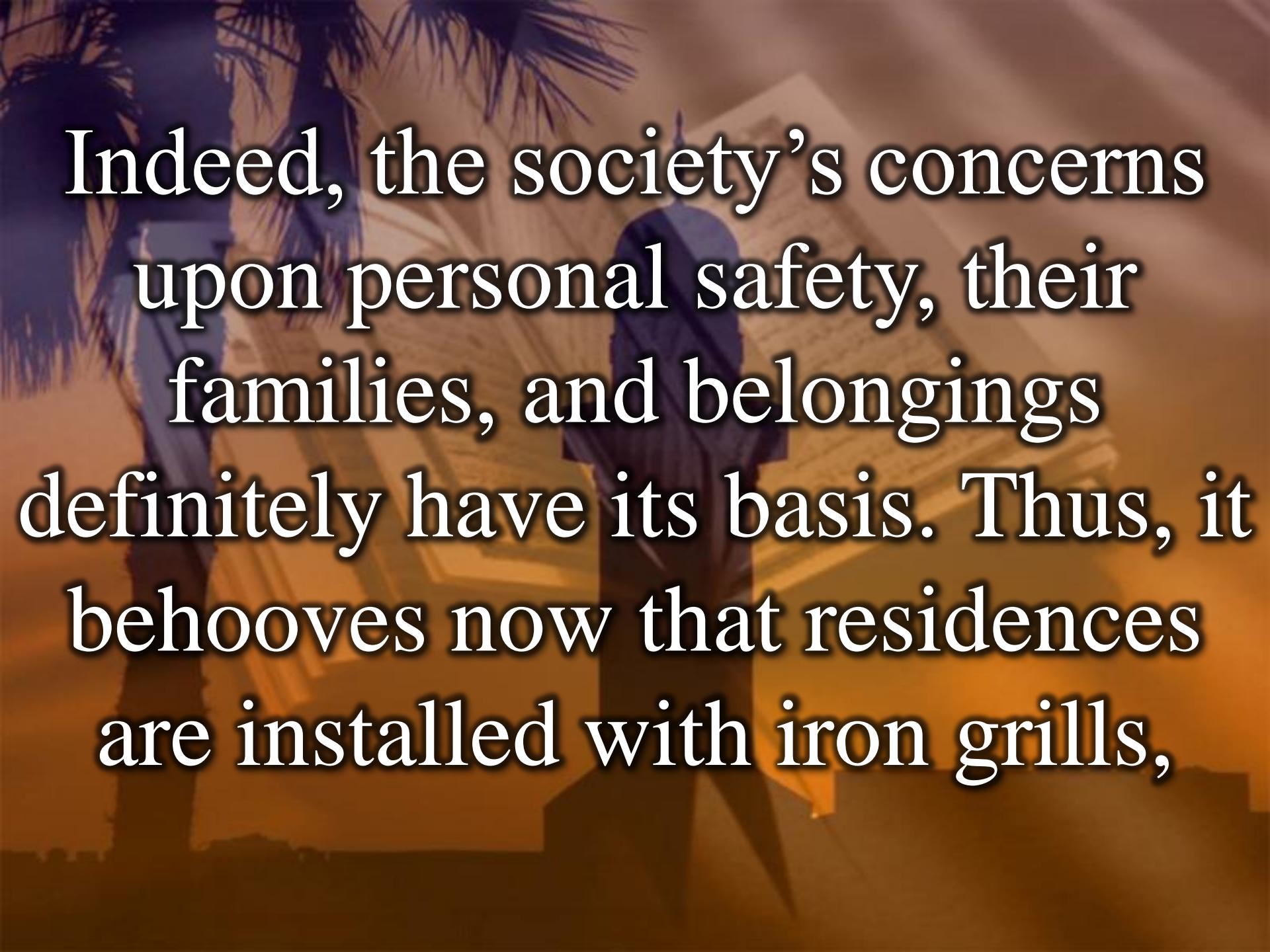
more difficult. The enforcement of laws actually concentrates on the technicality in determining a conviction, not the crime committed which actually poses threat to public safety.



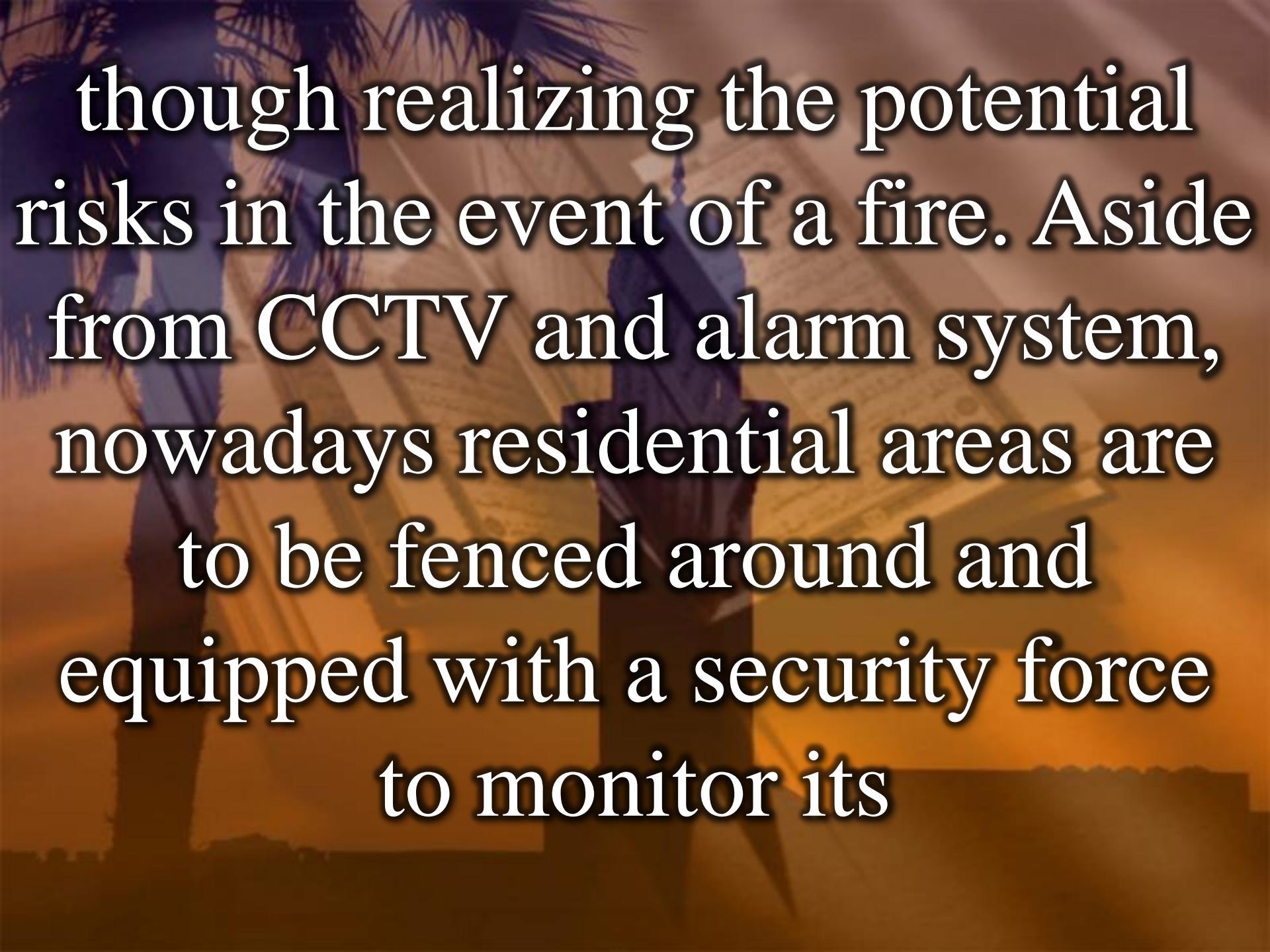
This is the form of manmade laws that attempts to portray affection and tenderness, so-called more humane, but at the same time provides leeway for the criminals that in the end, they easily move



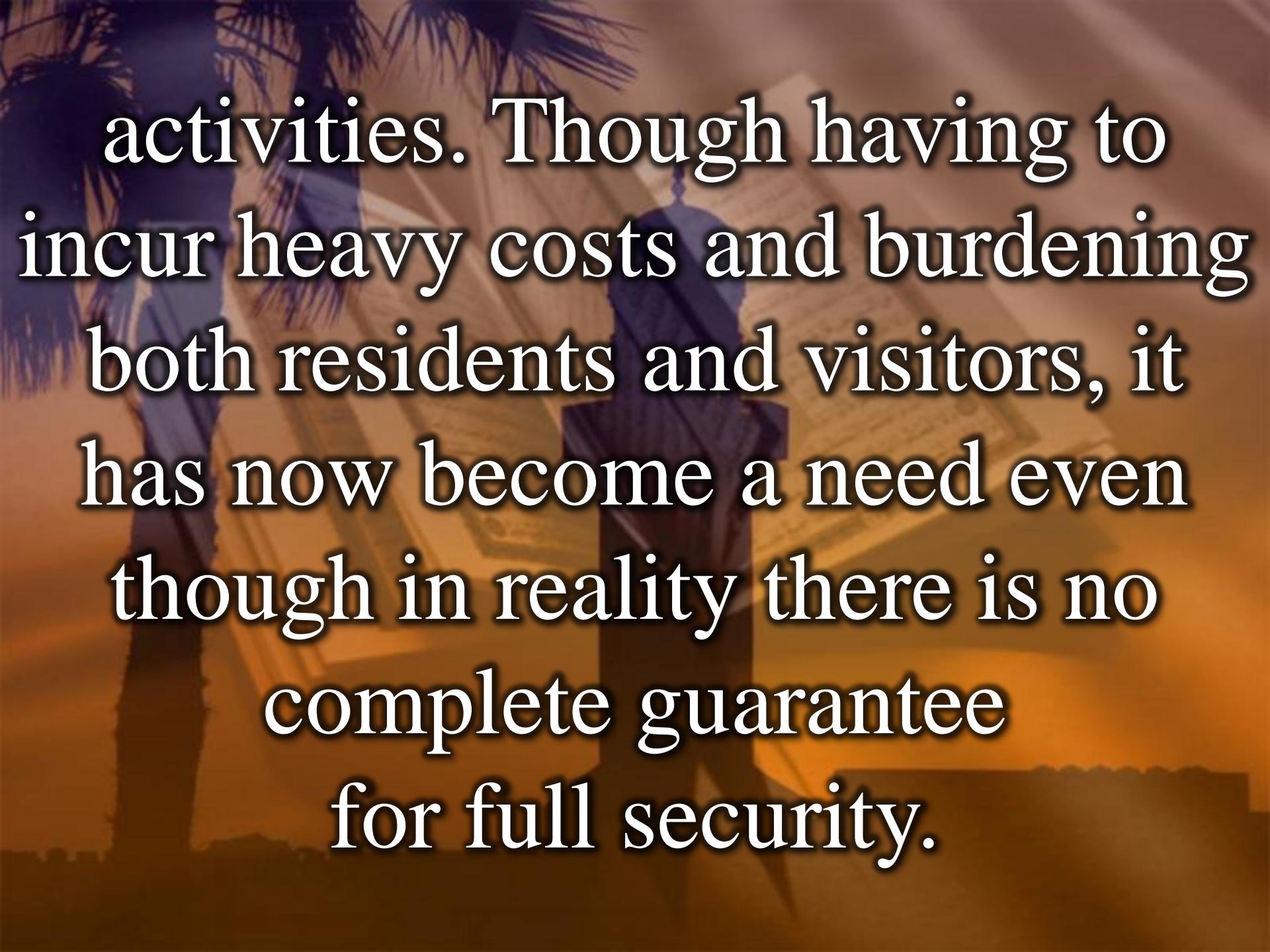
about and become more active.
The prosperous and peaceful
nation that is always coveted
has now reached a juncture
that is unpredictable.

A blurry, out-of-focus photograph of a person walking through a desert environment. The person is wearing a dark jacket and light-colored pants. In the background, several palm trees stand against a bright, hazy sky, suggesting a hot, arid climate.

Indeed, the society's concerns upon personal safety, their families, and belongings definitely have its basis. Thus, it behooves now that residences are installed with iron grills,



though realizing the potential risks in the event of a fire. Aside from CCTV and alarm system, nowadays residential areas are to be fenced around and equipped with a security force to monitor its



activities. Though having to incur heavy costs and burdening both residents and visitors, it has now become a need even though in reality there is no complete guarantee for full security.

Such legal concept is not in tune
with Islamic legislations, which
was determined by Allah

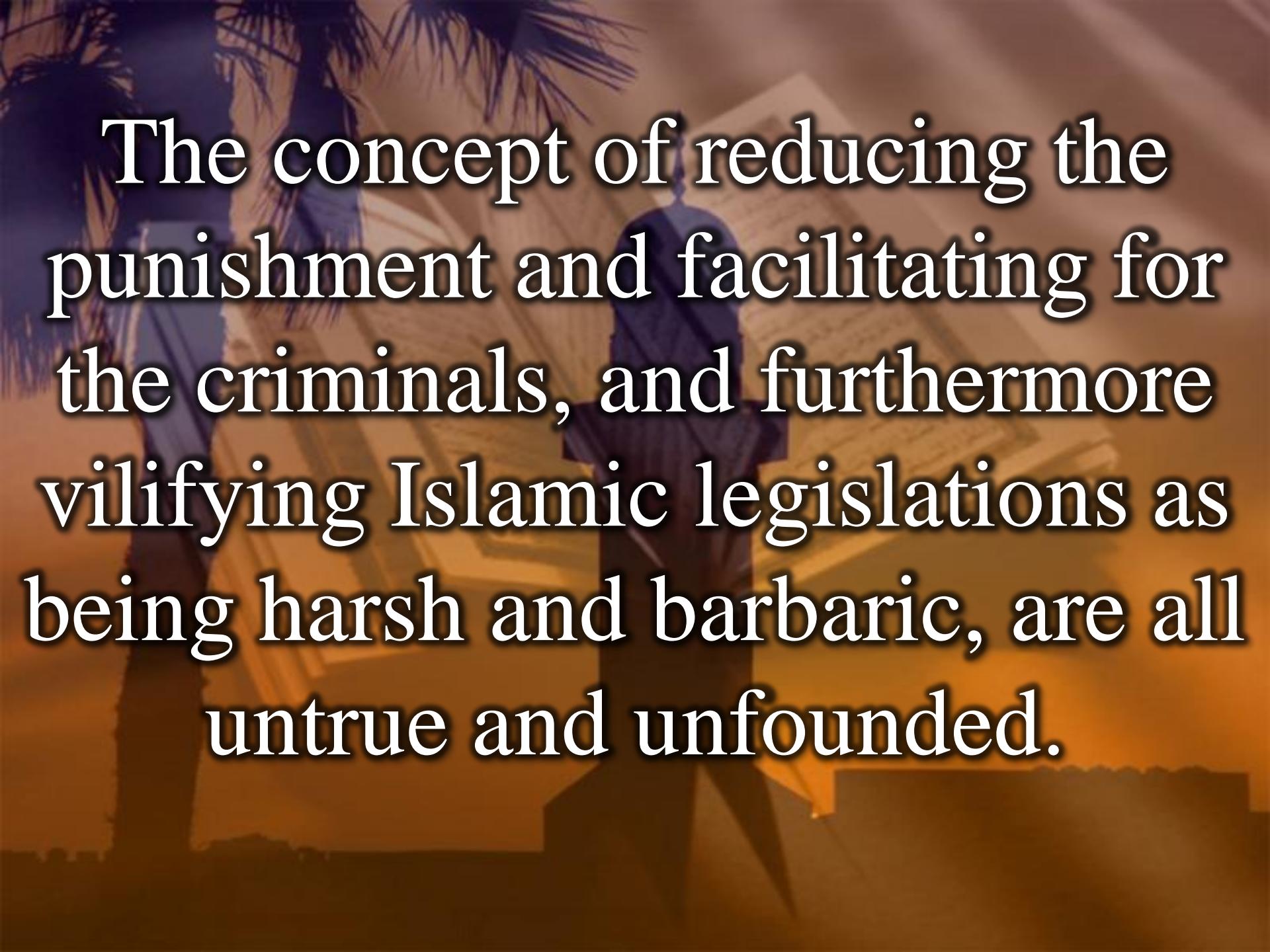
Subhaanahu Wata‘aala.

Allah *Subhaanahu Wata‘aala*
mentions in

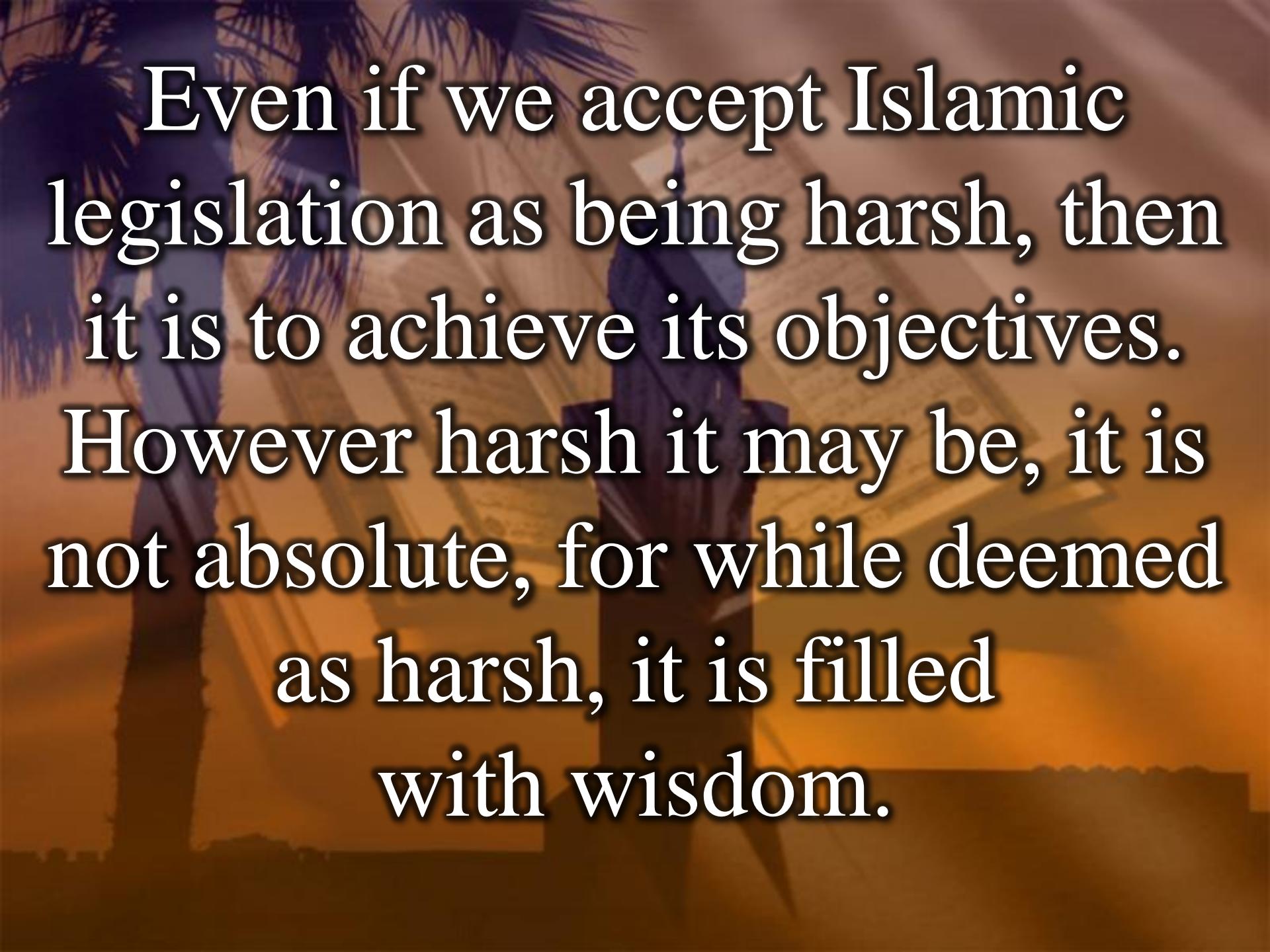
al-Qur'an:

“...and do not be taken by
pity for them in the religion of
Allah, if you should believe in
Allah and the Last Day...”

(an-Noor 24:2)

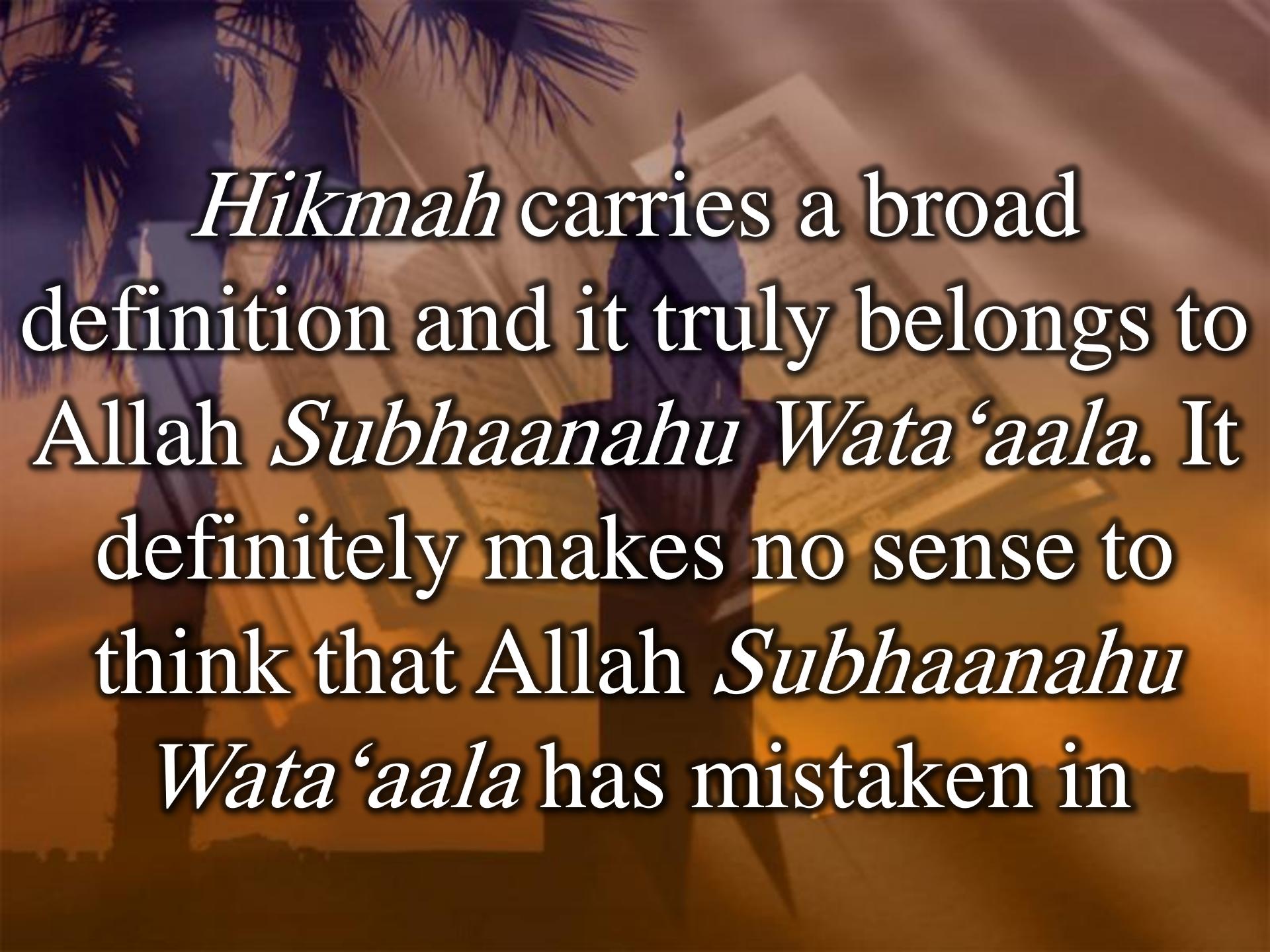


The concept of reducing the punishment and facilitating for the criminals, and furthermore vilifying Islamic legislations as being harsh and barbaric, are all untrue and unfounded.

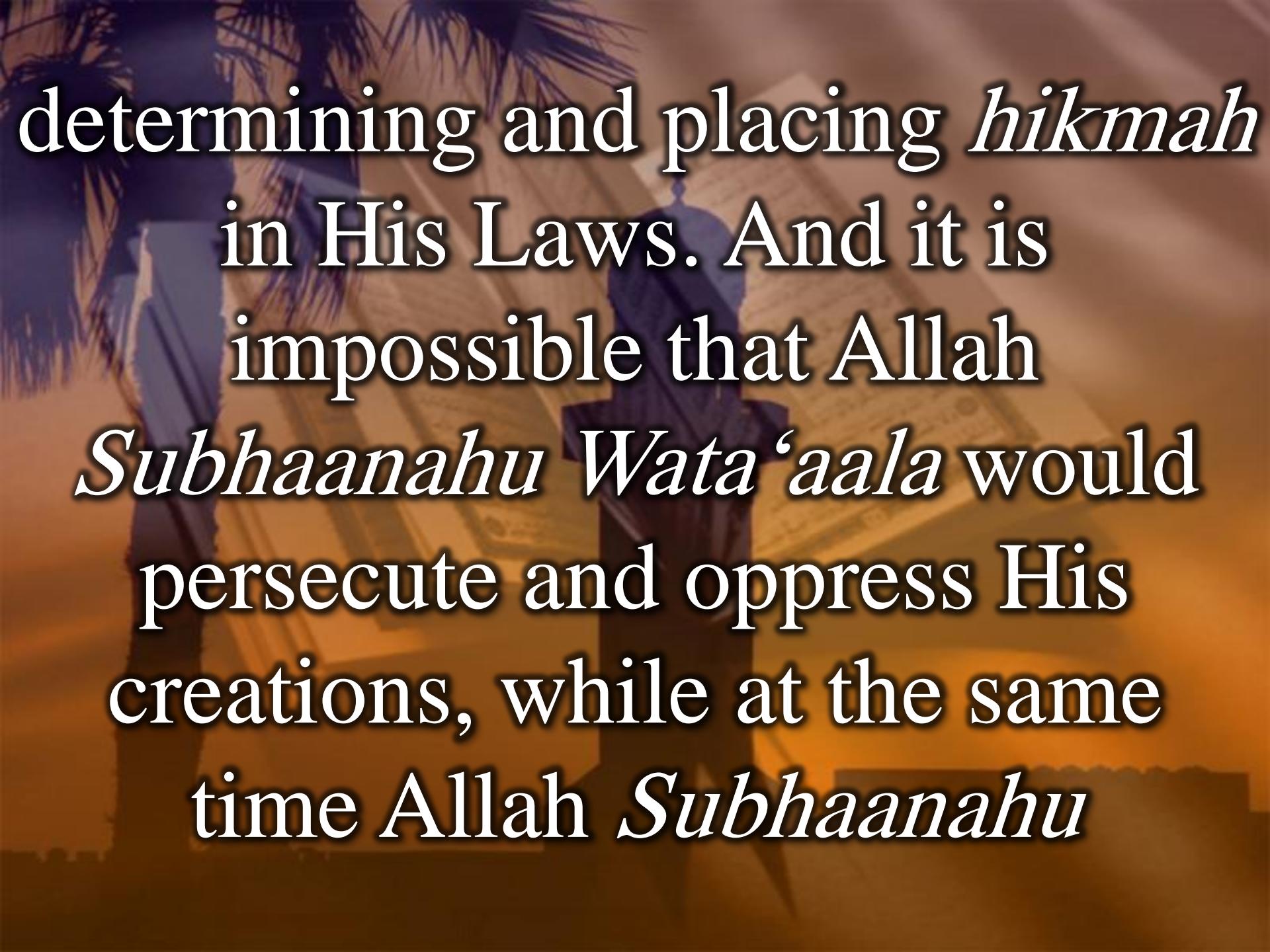


Even if we accept Islamic legislation as being harsh, then it is to achieve its objectives.

However harsh it may be, it is not absolute, for while deemed as harsh, it is filled with wisdom.

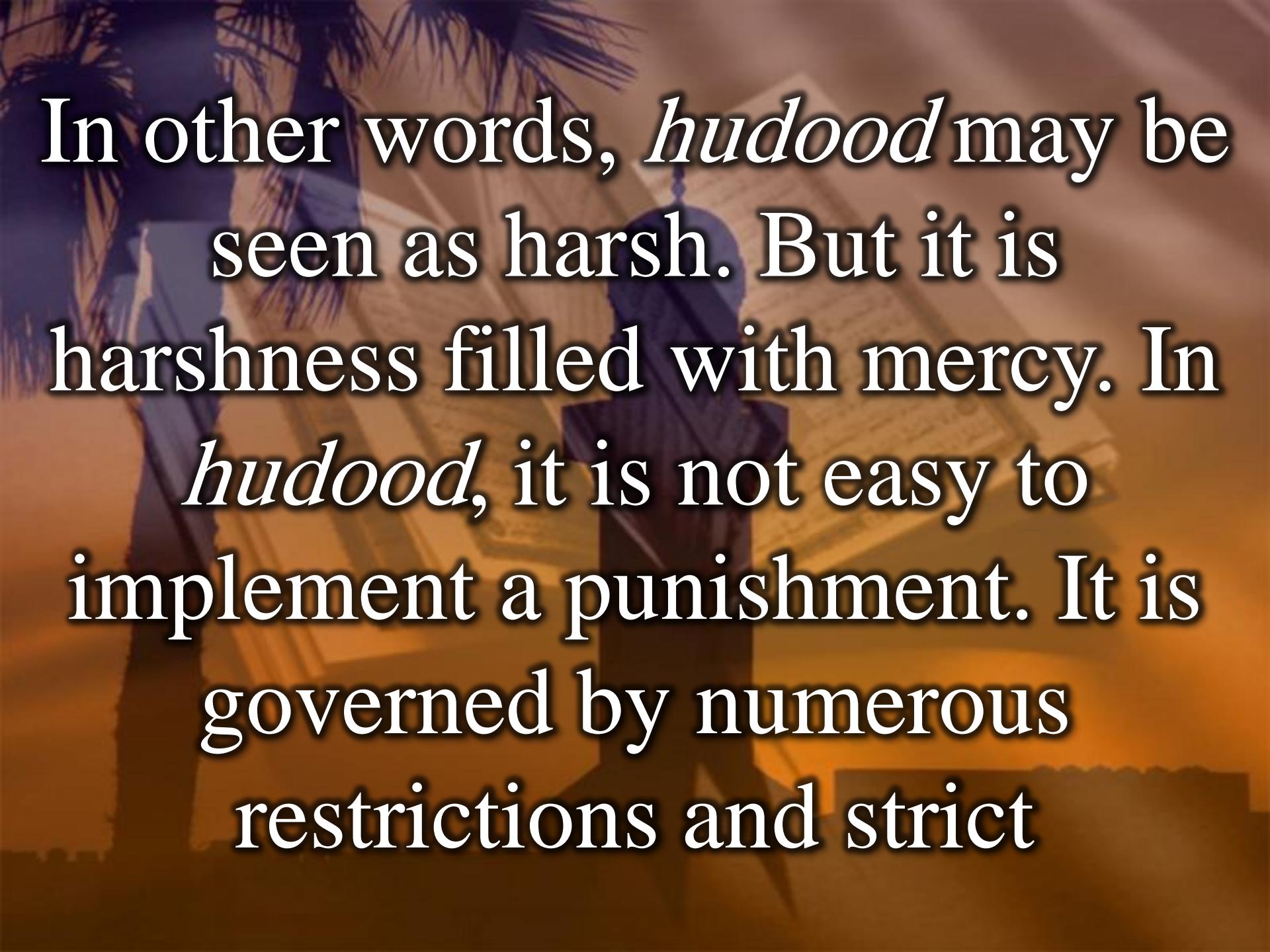


Hikmah carries a broad definition and it truly belongs to Allah *Subhaanahu Wata‘aala*. It definitely makes no sense to think that Allah *Subhaanahu Wata‘aala* has mistaken in

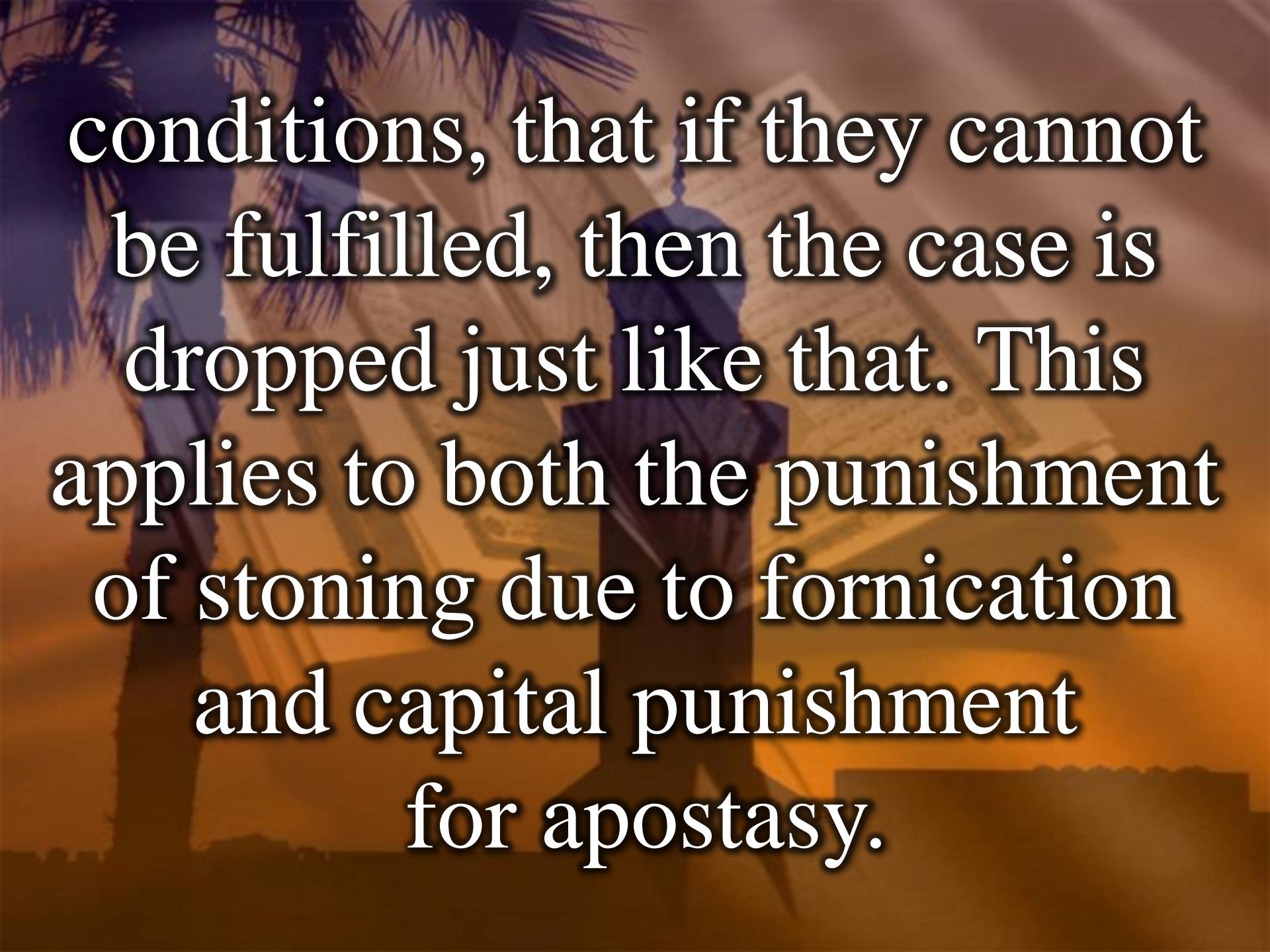


determining and placing *hikmah* in His Laws. And it is impossible that Allah *Subhaanahu Wata‘aala* would persecute and oppress His creations, while at the same time Allah *Subhaanahu*

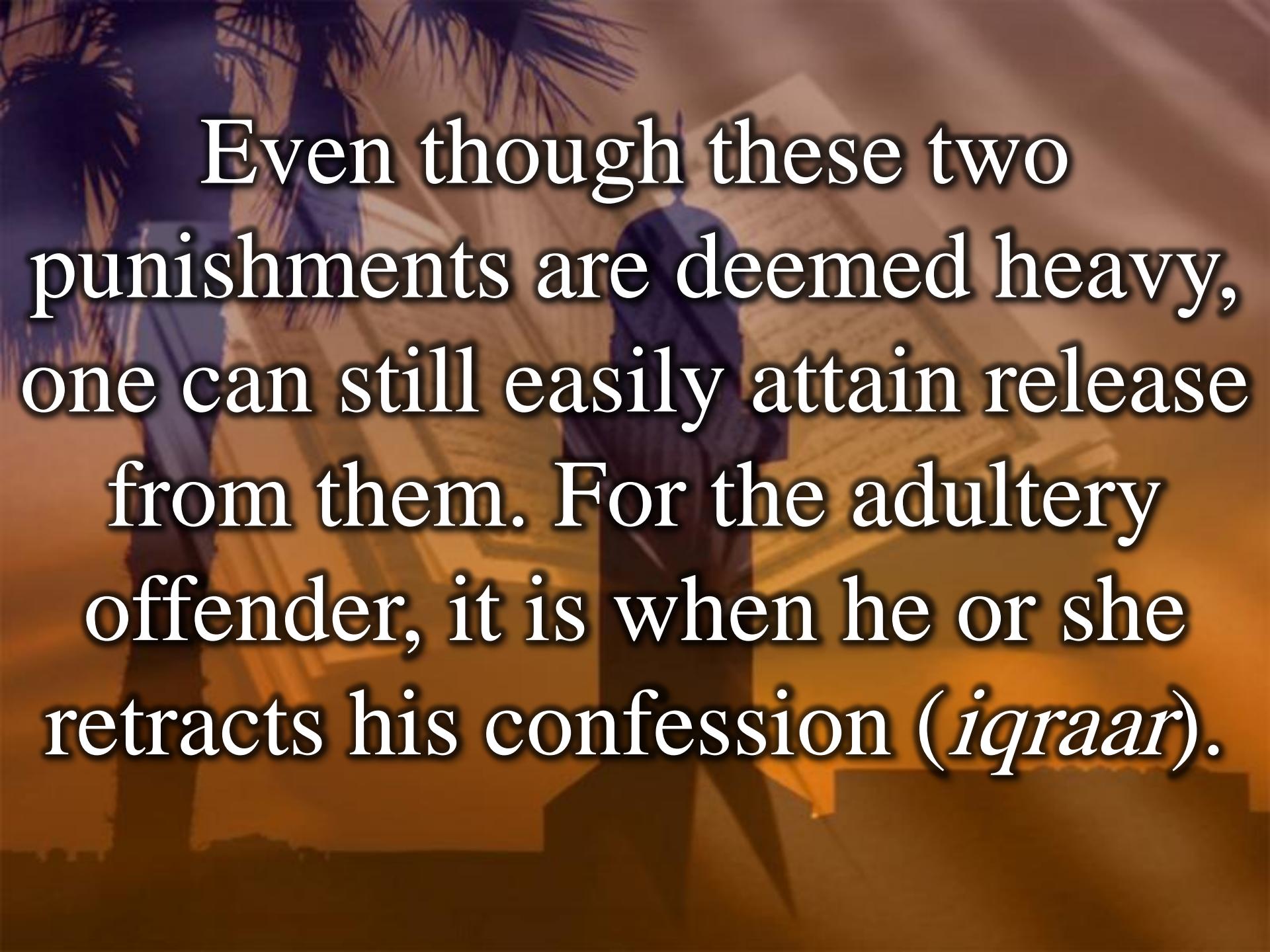
Wata ‘aala Himself had forbade
oppression upon Himself.
Verily, the mercy of Allah
Subhaanahu Wata ‘aala truly
overcomes His Wrath.



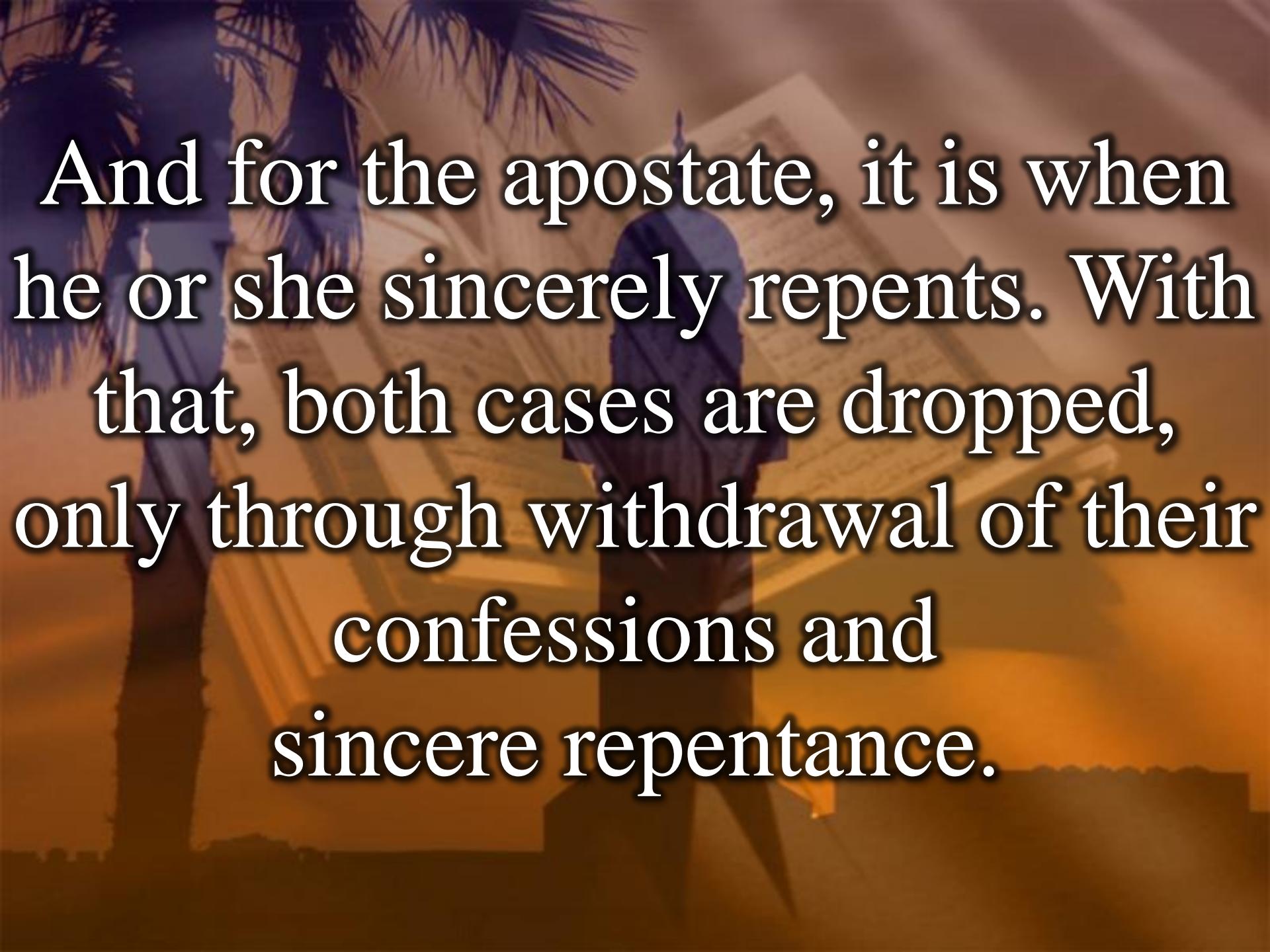
In other words, *hudood* may be seen as harsh. But it is harshness filled with mercy. In *hudood*, it is not easy to implement a punishment. It is governed by numerous restrictions and strict



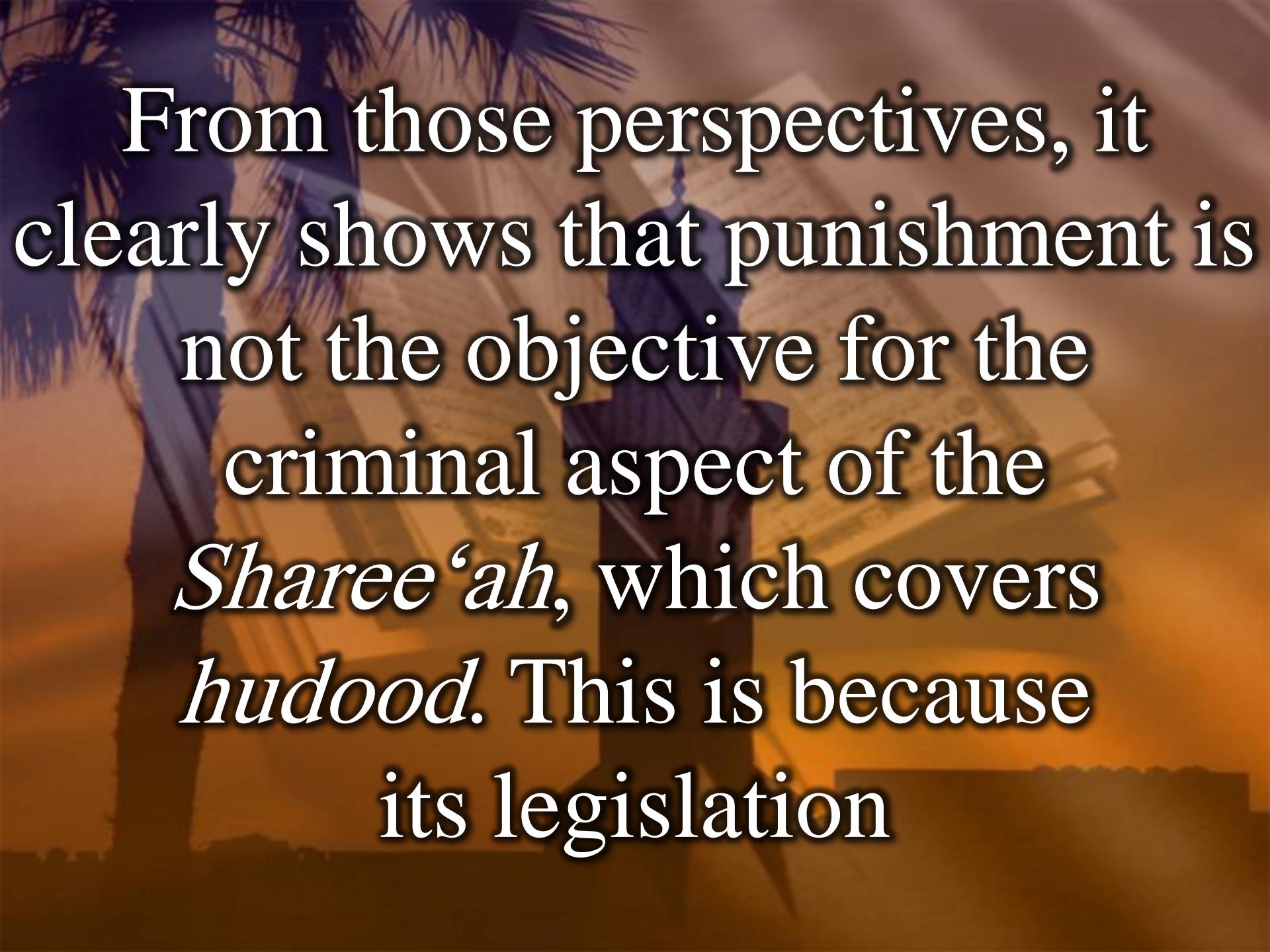
conditions, that if they cannot be fulfilled, then the case is dropped just like that. This applies to both the punishment of stoning due to fornication and capital punishment for apostasy.



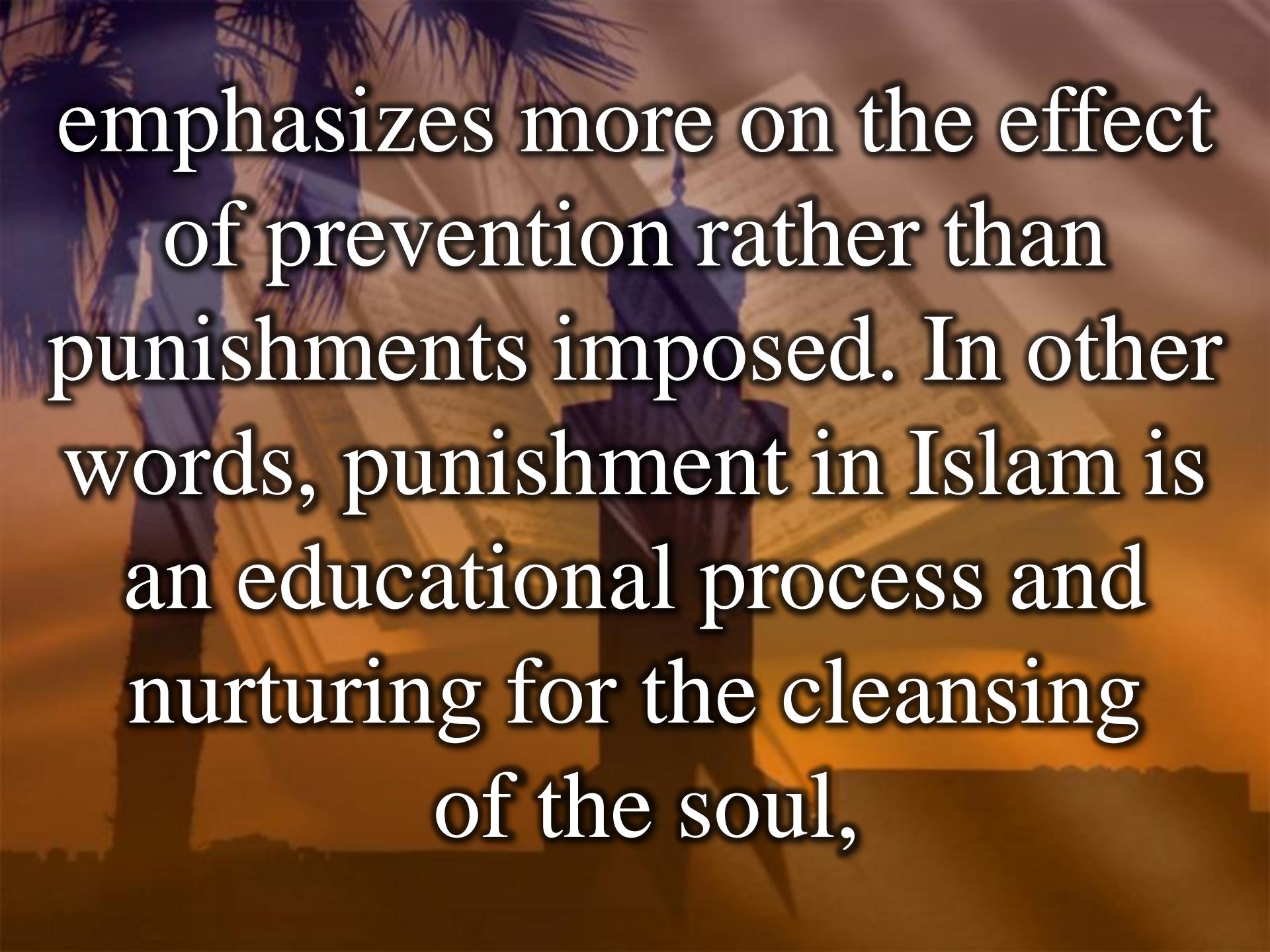
Even though these two punishments are deemed heavy, one can still easily attain release from them. For the adultery offender, it is when he or she retracts his confession (*iqraar*).



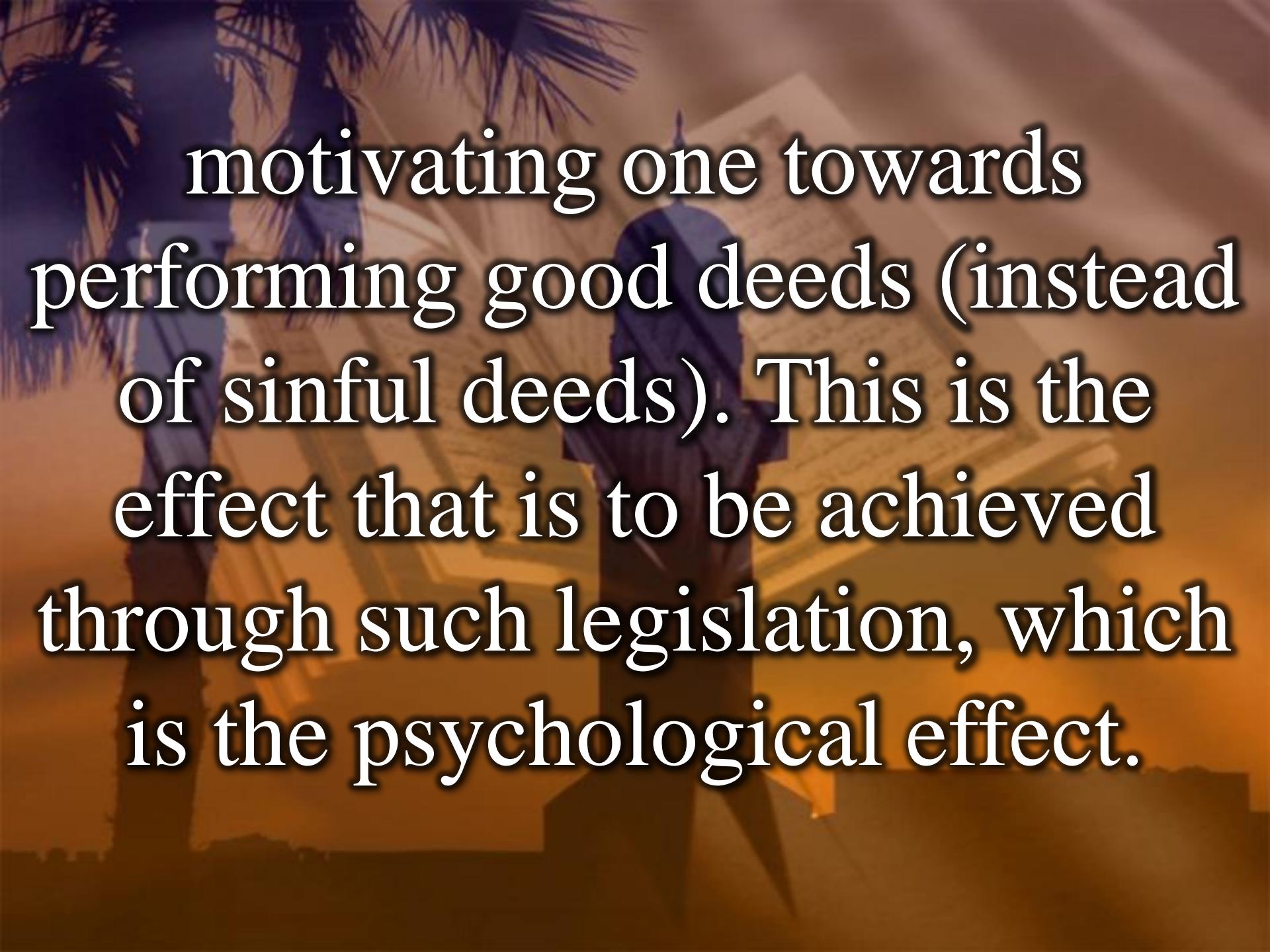
And for the apostate, it is when he or she sincerely repents. With that, both cases are dropped, only through withdrawal of their confessions and sincere repentance.

The background of the slide features a photograph of a traditional Islamic mosque with a large, light-colored dome and minaret, set against a warm, orange and yellow sunset sky. In the foreground, the silhouettes of palm trees are visible against the bright sky.

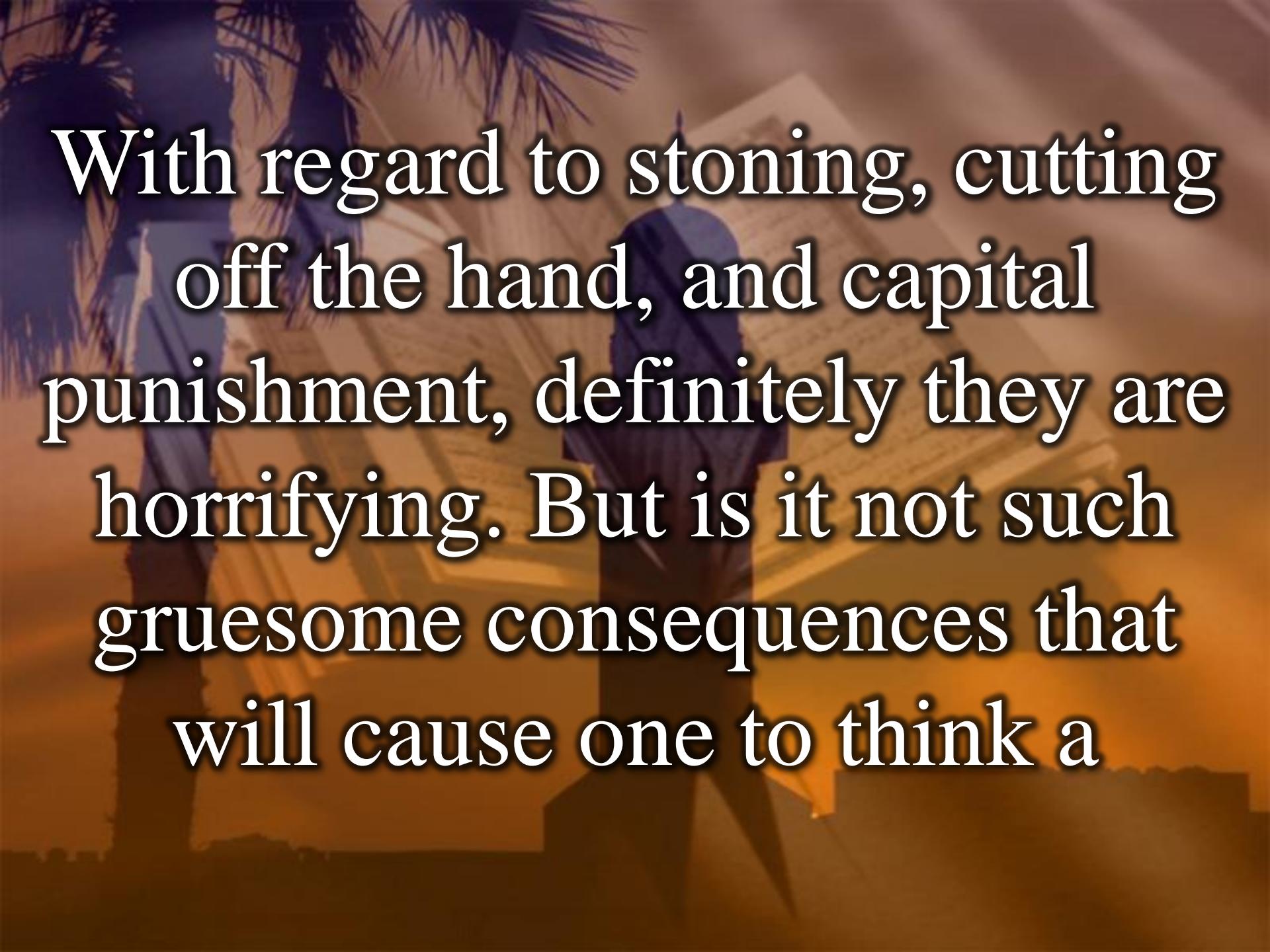
From those perspectives, it clearly shows that punishment is not the objective for the criminal aspect of the *Sharee‘ah*, which covers *hudood*. This is because its legislation

A photograph of a mosque during sunset or sunrise. The sky is filled with warm orange and yellow hues. In the foreground, several palm trees are visible. Behind them, the mosque's architecture is partially visible, featuring a large central dome and two tall minarets. The overall atmosphere is peaceful and spiritual.

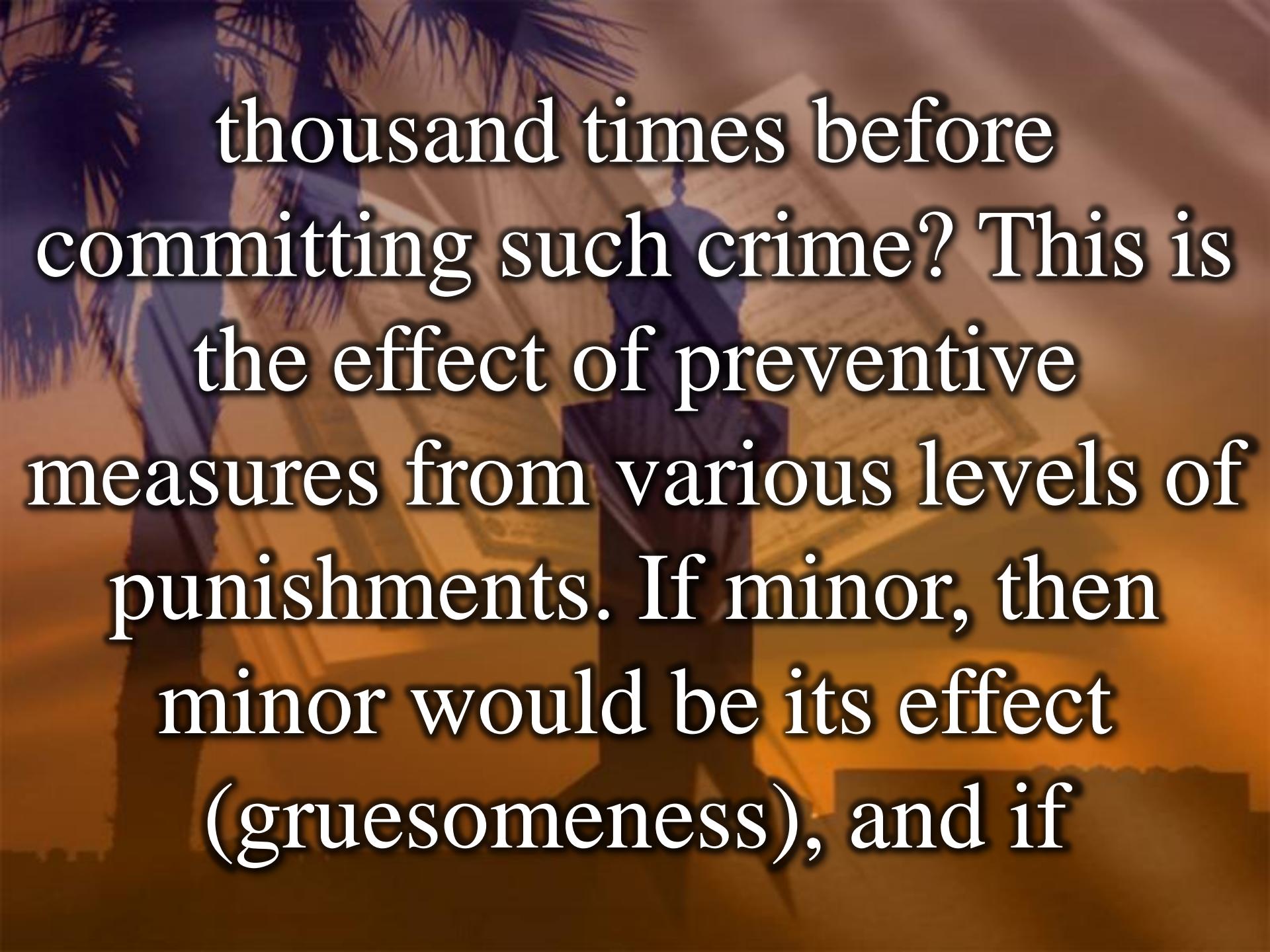
emphasizes more on the effect
of prevention rather than
punishments imposed. In other
words, punishment in Islam is
an educational process and
nurturing for the cleansing
of the soul,

A photograph showing a person from behind, walking away through a doorway. The person is wearing a dark jacket and light-colored pants. Outside, several palm trees are silhouetted against a bright sky. The overall atmosphere is contemplative.

motivating one towards performing good deeds (instead of sinful deeds). This is the effect that is to be achieved through such legislation, which is the psychological effect.

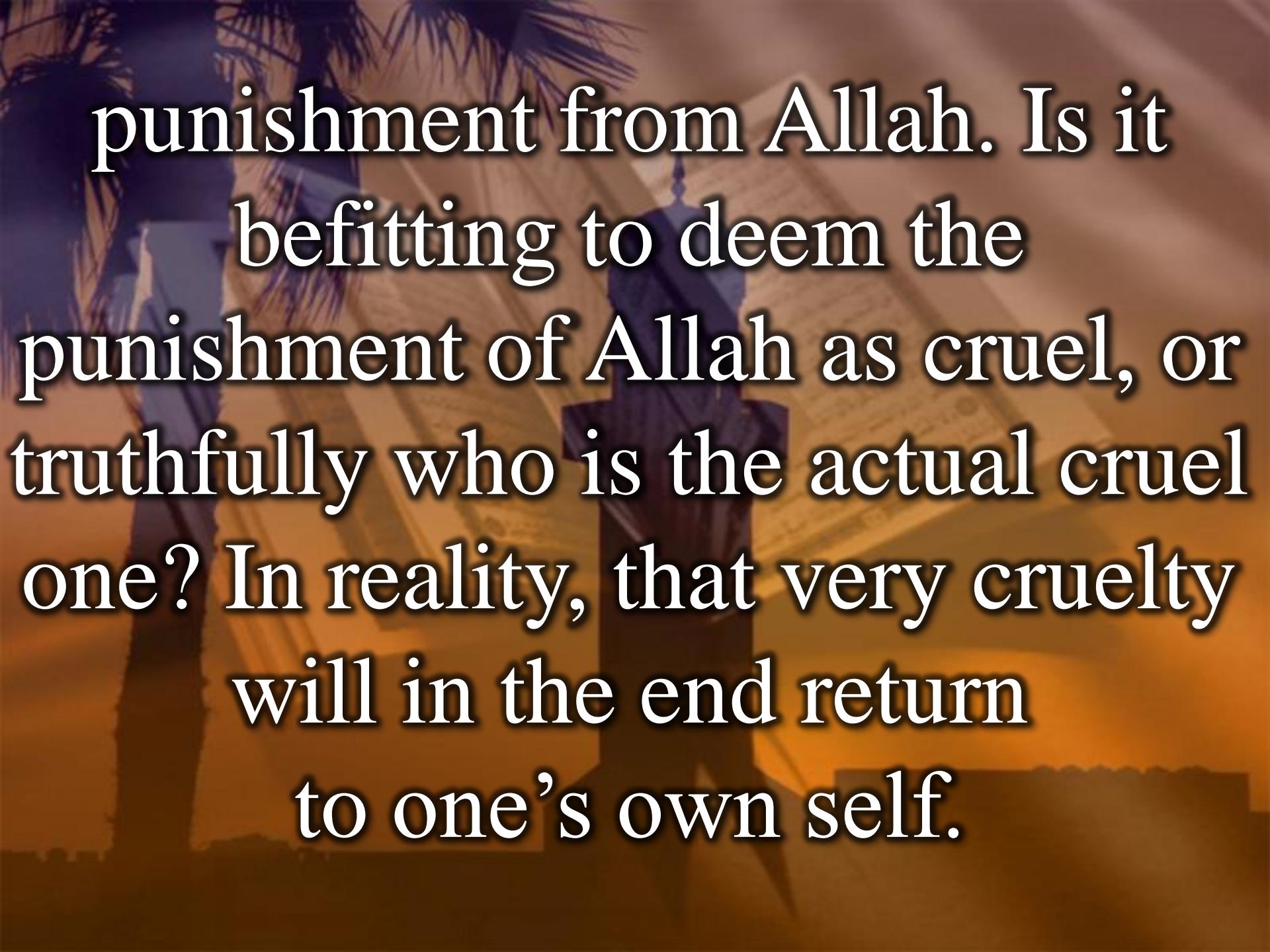


With regard to stoning, cutting off the hand, and capital punishment, definitely they are horrifying. But is it not such gruesome consequences that will cause one to think a



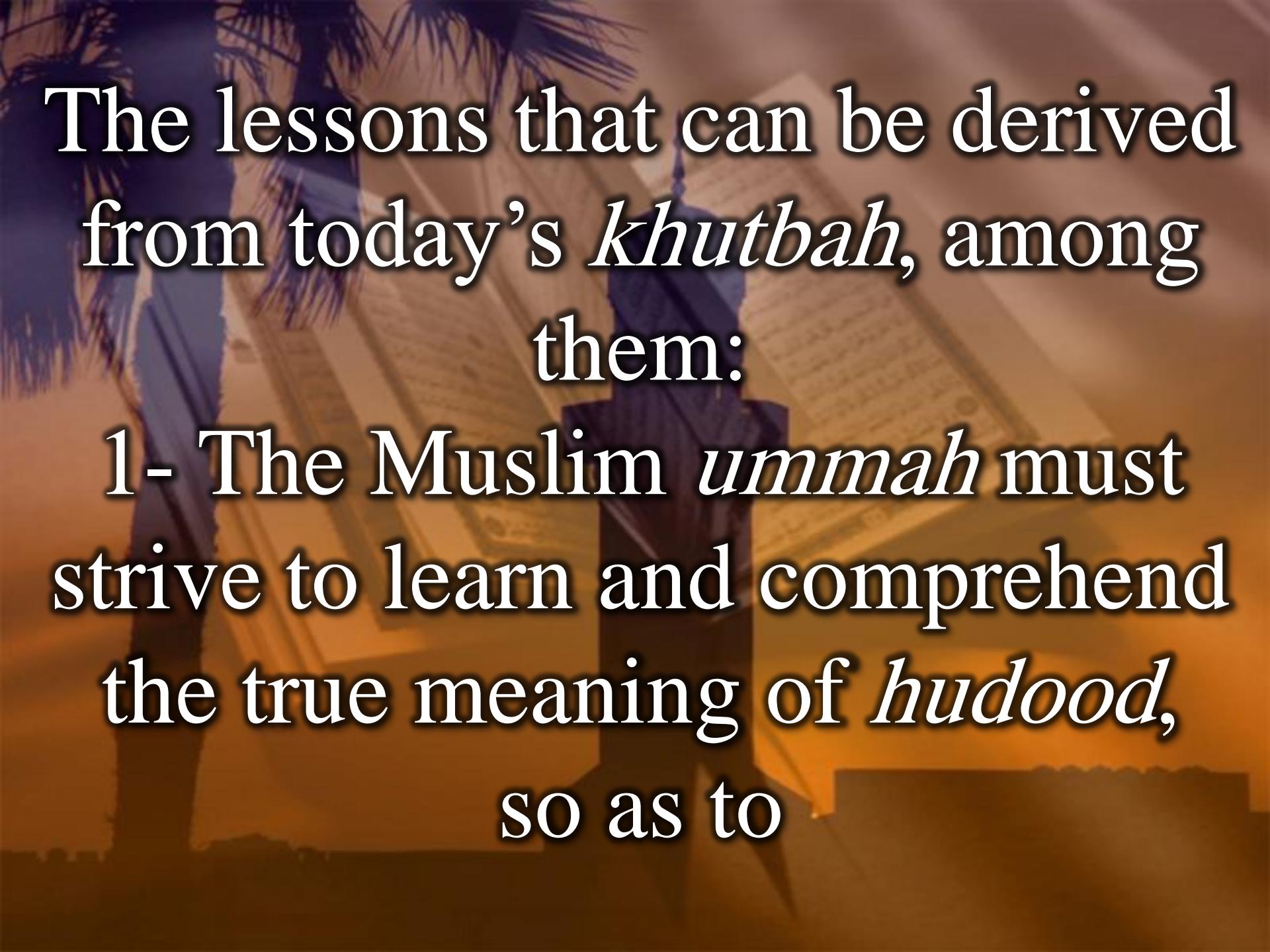
thousand times before committing such crime? This is the effect of preventive measures from various levels of punishments. If minor, then minor would be its effect (gruesomeness), and if

major, then major would be its effect. This is the condition imposed by Allah *Subhaanahu Wata‘aala* in al-Qur‘an in the case of cutting off the hand of the thief as ﴿نَّكَلَّا مِنَ اللَّهِ﴾ which means



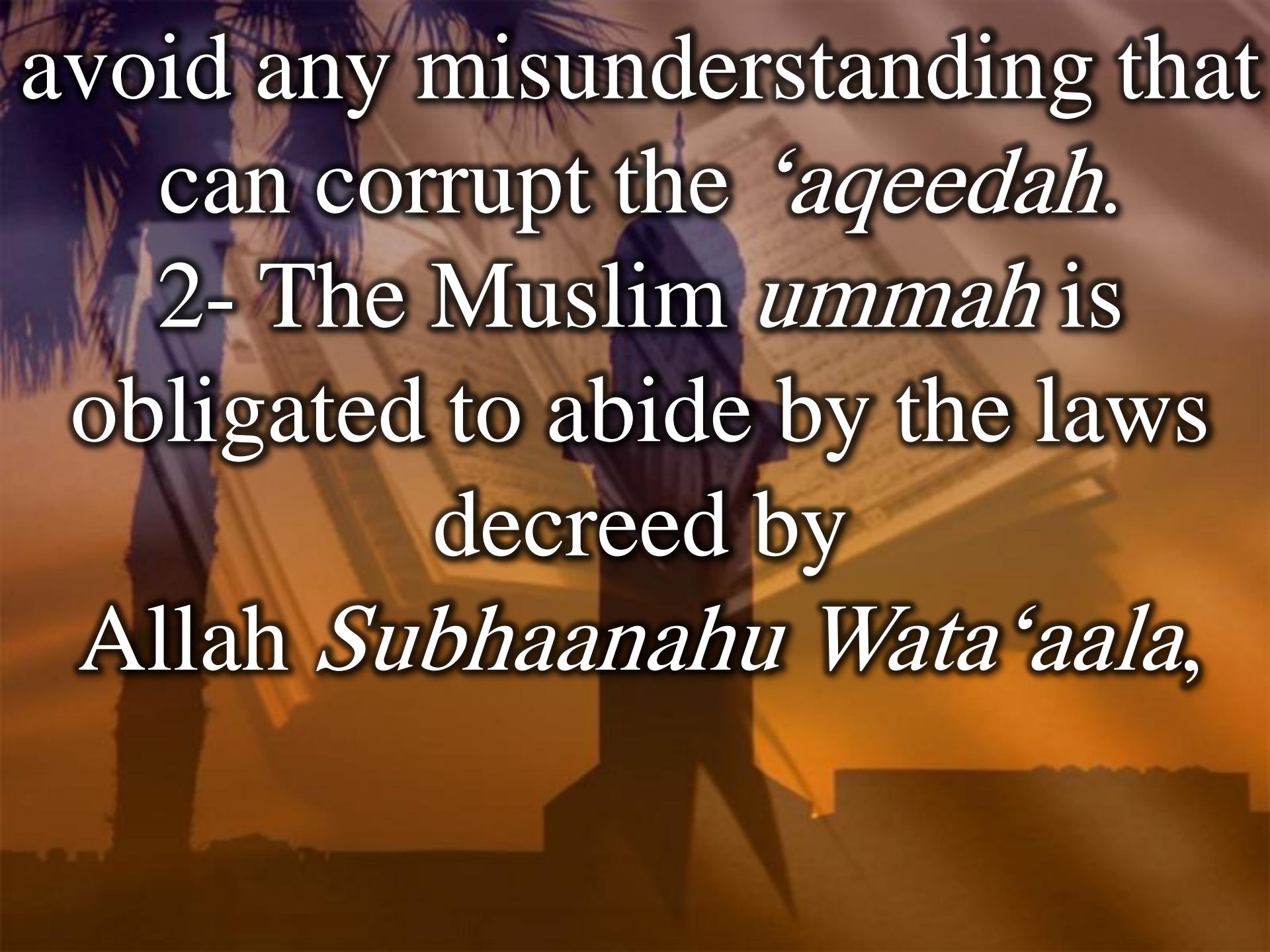
punishment from Allah. Is it befitting to deem the punishment of Allah as cruel, or truthfully who is the actual cruel one? In reality, that very cruelty will in the end return to one's own self.

Allah *Subhaanahu Wata‘aala*
will not become more noble or
less due to human actions, for
Allah is The Most Rich,
The Most Complete.

A photograph of a mosque with a golden dome and minaret, set against a backdrop of palm trees and a warm, orange sunset sky.

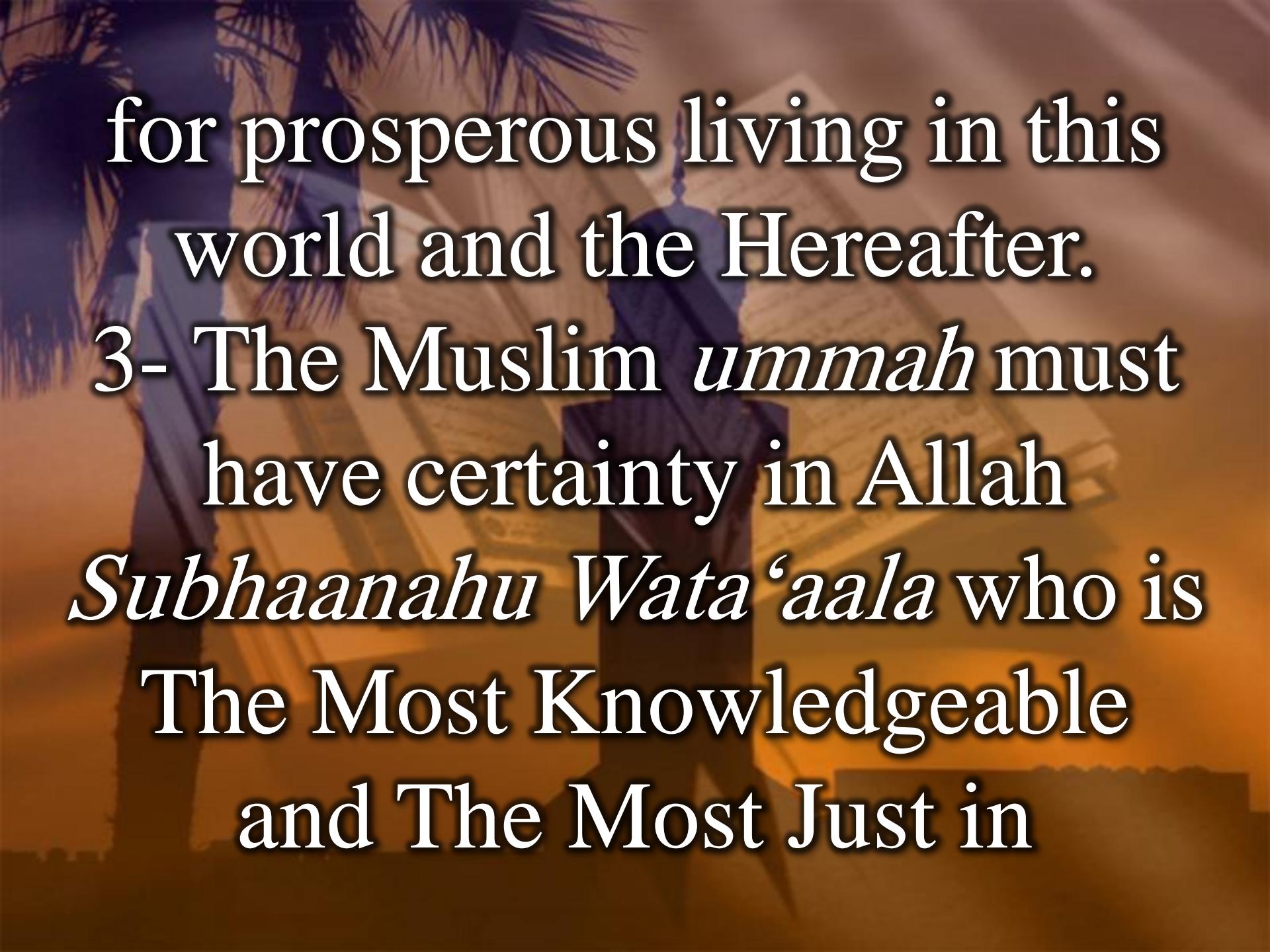
The lessons that can be derived from today's *khutbah*, among them:

- 1- The Muslim *ummah* must strive to learn and comprehend the true meaning of *hudood*, so as to



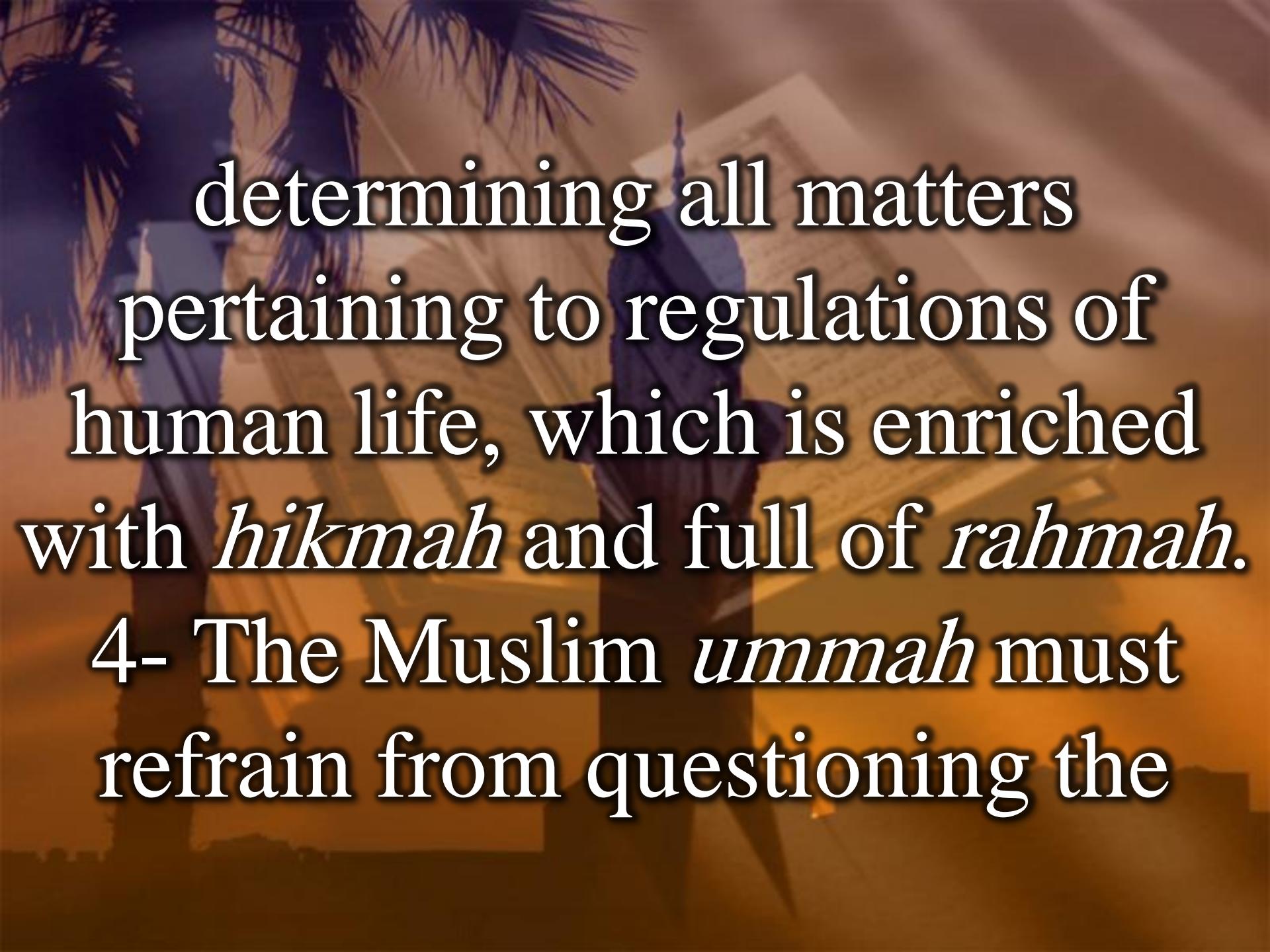
avoid any misunderstanding that can corrupt the ‘aqeedah.

2- The Muslim *ummah* is obligated to abide by the laws decreed by Allah *Subhaanahu Wata‘aala,*



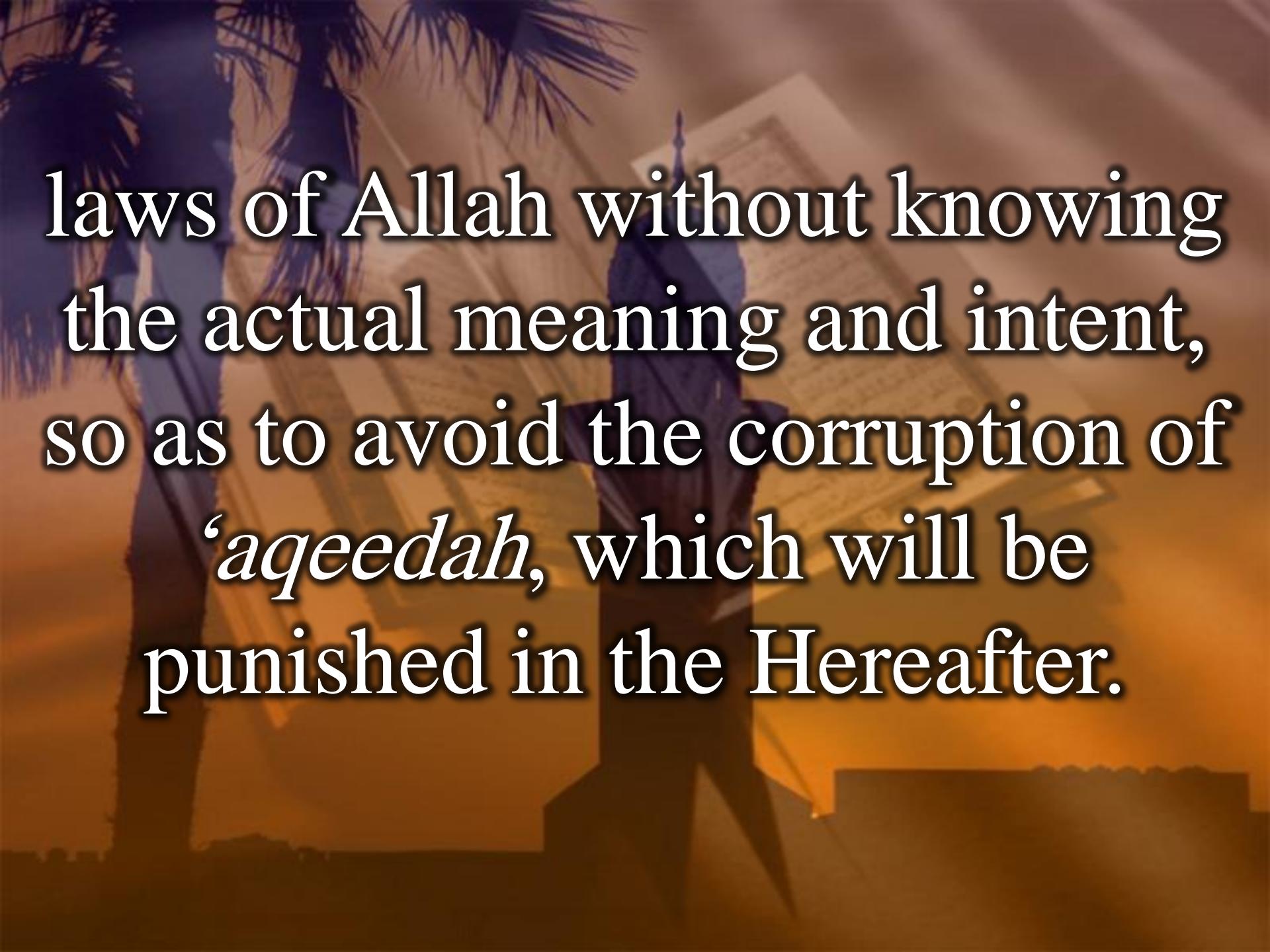
for prosperous living in this world and the Hereafter.

3- The Muslim *ummah* must have certainty in Allah *Subhaanahu Wata‘aala* who is The Most Knowledgeable and The Most Just in



determining all matters pertaining to regulations of human life, which is enriched with *hikmah* and full of *rahmah*.

4- The Muslim *ummah* must refrain from questioning the



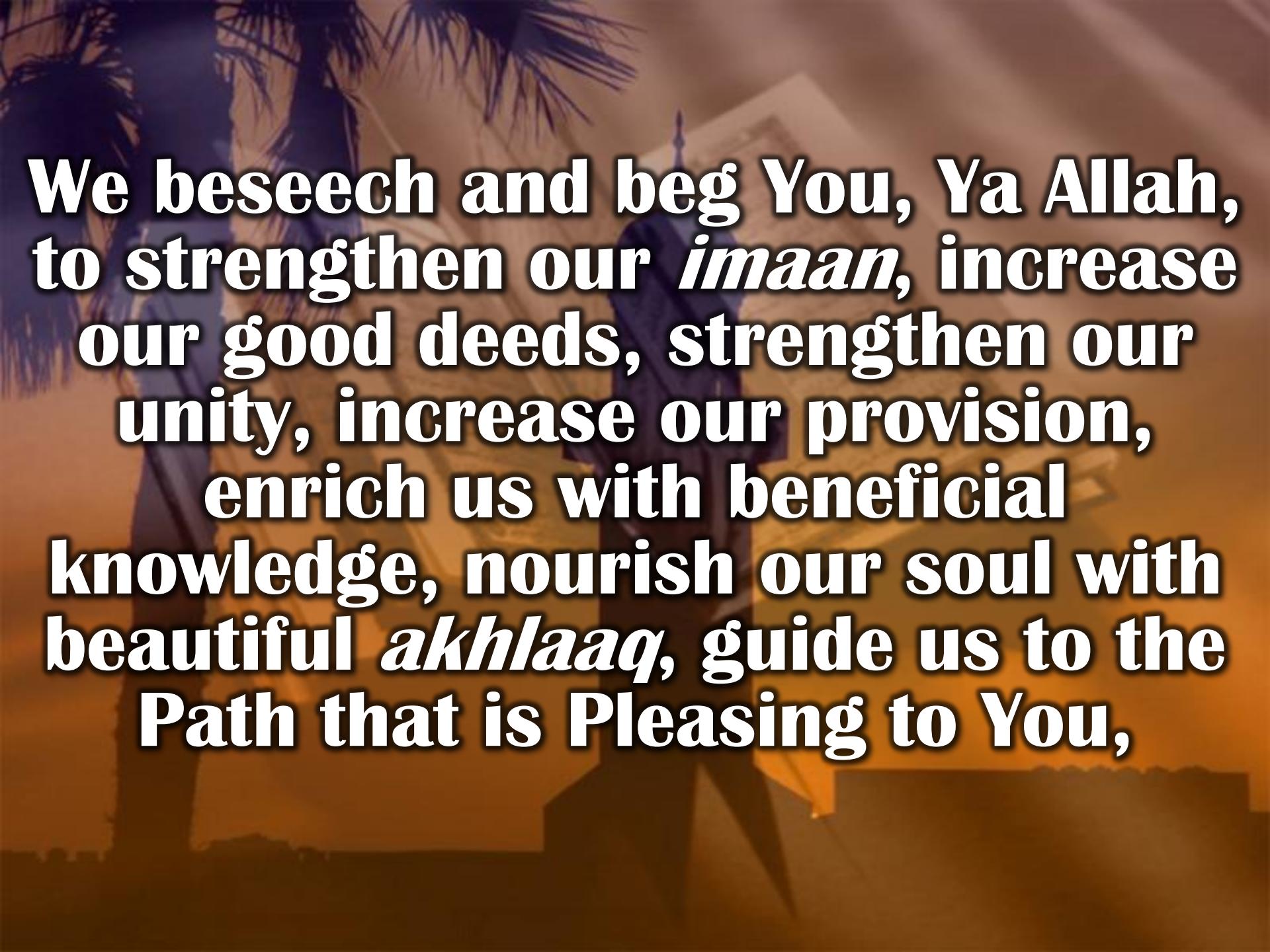
laws of Allah without knowing
the actual meaning and intent,
so as to avoid the corruption of
‘aqeedah, which will be
punished in the Hereafter.

“The only statement of the [true] believers when they are called to Allah and His Messenger to judge between them is that they say, “We hear and we obey.” And those are the successful.”

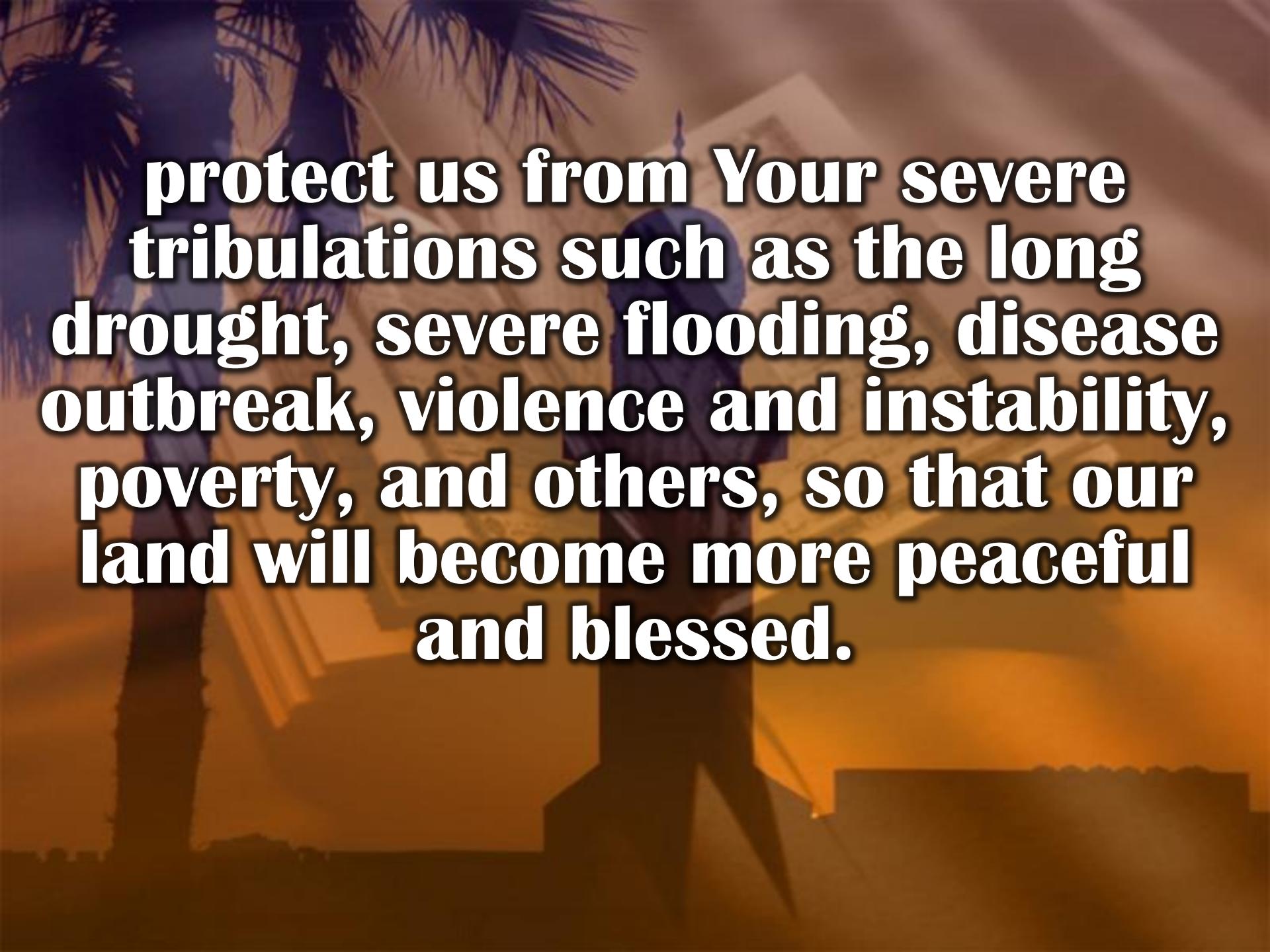
(an-Noor 24:51)

بَارَكَ اللَّهُ لِيْ وَلَكُمْ فِي الْقُرْآنِ الْعَظِيْمِ
وَنَفَعَنِي وَإِيَّاکُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ
الْحَكِيمِ وَتَقْبَلَ مِنِي وَمِنْكُمْ تِلَاقَتِهِ إِنَّهُ هُوَ
السَّمِيعُ الْعَلِيمُ. أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ
الْعَظِيْمَ لِيْ وَلَكُمْ وَلِسَائِرِ الْمُسْلِمِيْنَ
وَالْمُسْلِمَاتِ وَالْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ
مِنْهُمْ وَالْأَمْوَاتِ فَاسْتَغْفِرُوهُ
بِإِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

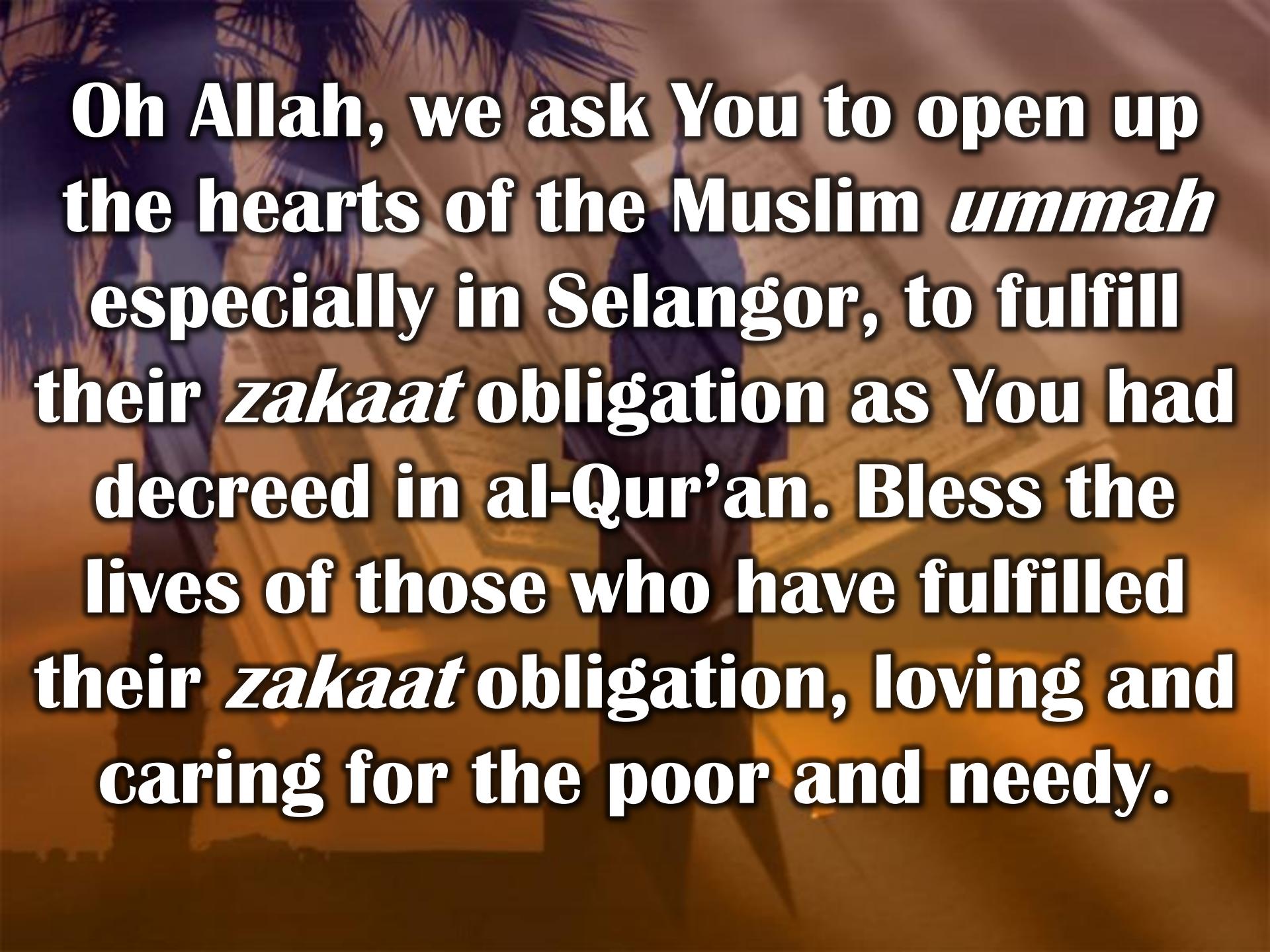
**O Allah, You are the Almighty Lord,
we are grateful unto You for
having bestowed upon us Mercy
and Blessings, nourishing us to
strive to continue in strengthening
the Muslim nation especially the
state of Selangor, as an advanced,
progressive, peaceful, and
benevolent state.**



**We beseech and beg You, Ya Allah,
to strengthen our *imaan*, increase
our good deeds, strengthen our
unity, increase our provision,
enrich us with beneficial
knowledge, nourish our soul with
beautiful *akhlaaq*, guide us to the
Path that is Pleasing to You,**



protect us from Your severe tribulations such as the long drought, severe flooding, disease outbreak, violence and instability, poverty, and others, so that our land will become more peaceful and blessed.



**Oh Allah, we ask You to open up
the hearts of the Muslim *ummah*
especially in Selangor, to fulfill
their *zakaat* obligation as You had
decreed in al-Qur'an. Bless the
lives of those who have fulfilled
their *zakaat* obligation, loving and
caring for the poor and needy.**

**Purify their wealth and soul so that
they will live according to that
which pleases You. Protect the
poor and needy from disbelief and
everlasting poverty.**

Allaahummaa ameen



DI SEDIAKAN OLEH:
BAHAGIAN KHUTBAH,
JABATAN AGAMA ISLAM SELANGOR

ILLUSTRASI OLEH:
UNIT TEKNOLOGI MAKLUMAT,
JABATAN AGAMA ISLAM SELANGOR