



جَابَطَانُ الدِّينِ اِسْلَامِ سِلَانْجُور
JABATAN AGAMA ISLAM SELANGOR

THE
PERFECTION
OF THE
SHAREE'AH



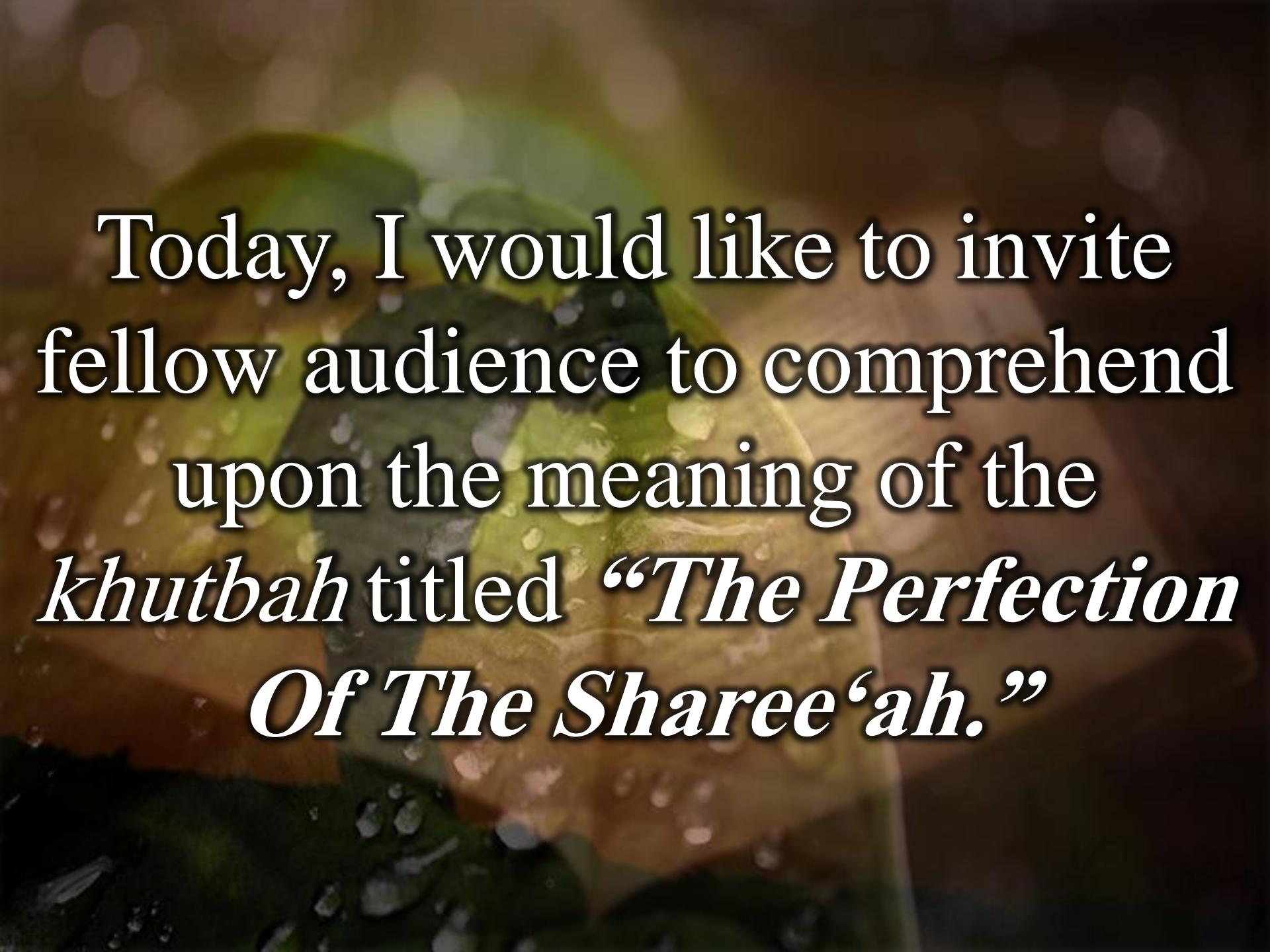
I would like to first remind
myself and call upon my
blessed audience, to strive in
increasing our *taqwa* of Allah
Subhaanahu Wata ‘aala.

Indeed, the most noble ones in
the Sight of Allah *Subhaanahu
Wata ‘aala* are those with utmost
taqwa for it is the parameter that
determines one’s status with
Allah *Subhaanahu*

Wata ‘aala. Let us have
istiqaamah (steadfastness) in
implementing all of the
teachings from Allah

Subhaanahu Wata ‘aala and the
commands from Rasulullah
sallAllahu ‘alayhi

wasallam. By obeying all of the commands of Allah and His Messenger, *insha Allah* we will be among those whom He loves, attaining salvation in this world and the Hereafter.



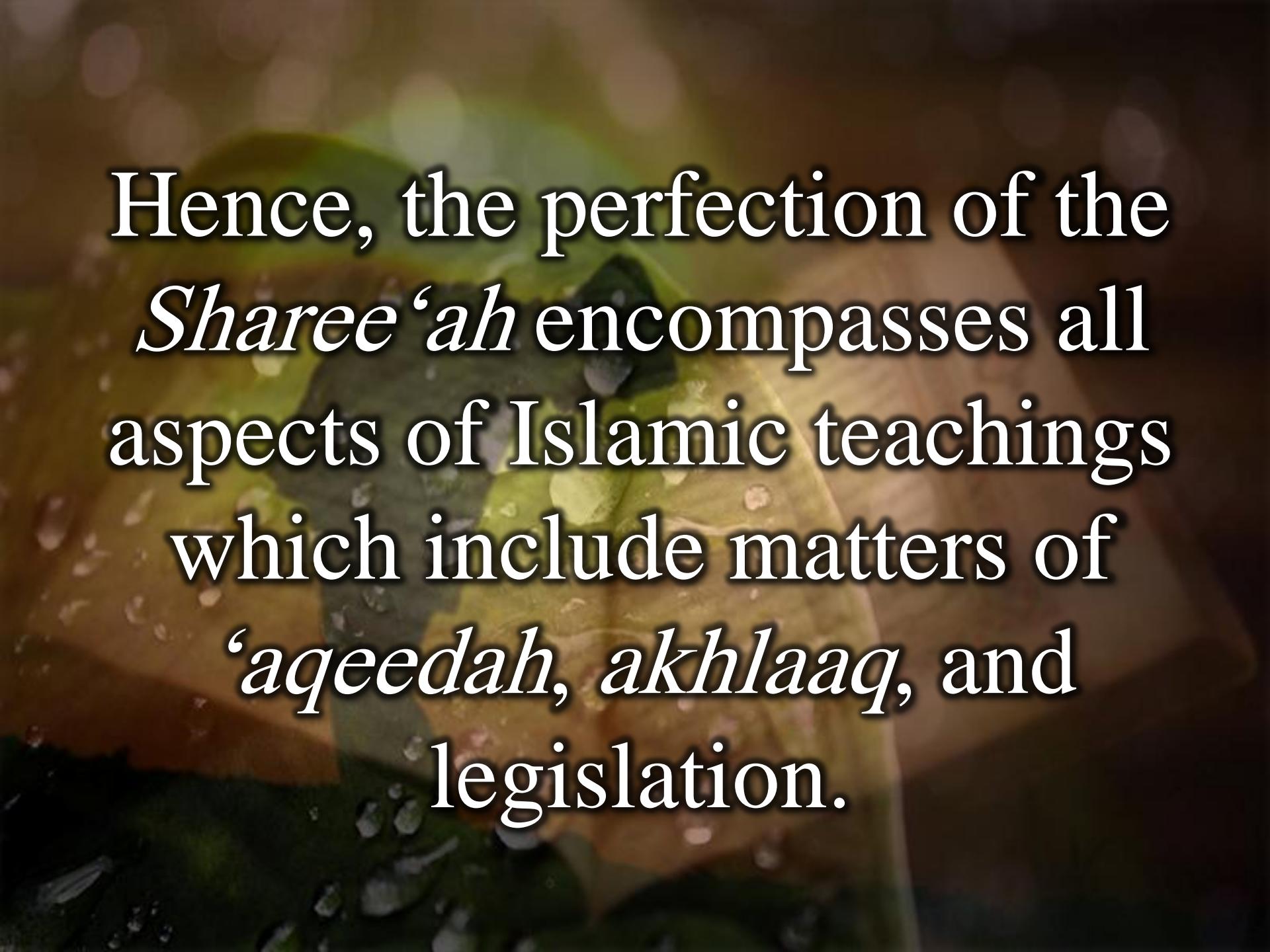
Today, I would like to invite fellow audience to comprehend upon the meaning of the *khutbah* titled “*The Perfection Of The Sharee‘ah.*”

The Islamic *Sharee'ah* is defined according to its terminology as rulings and regulations revealed or prescribed by Allah *Subhaanahu Wata'aala* through His Noble

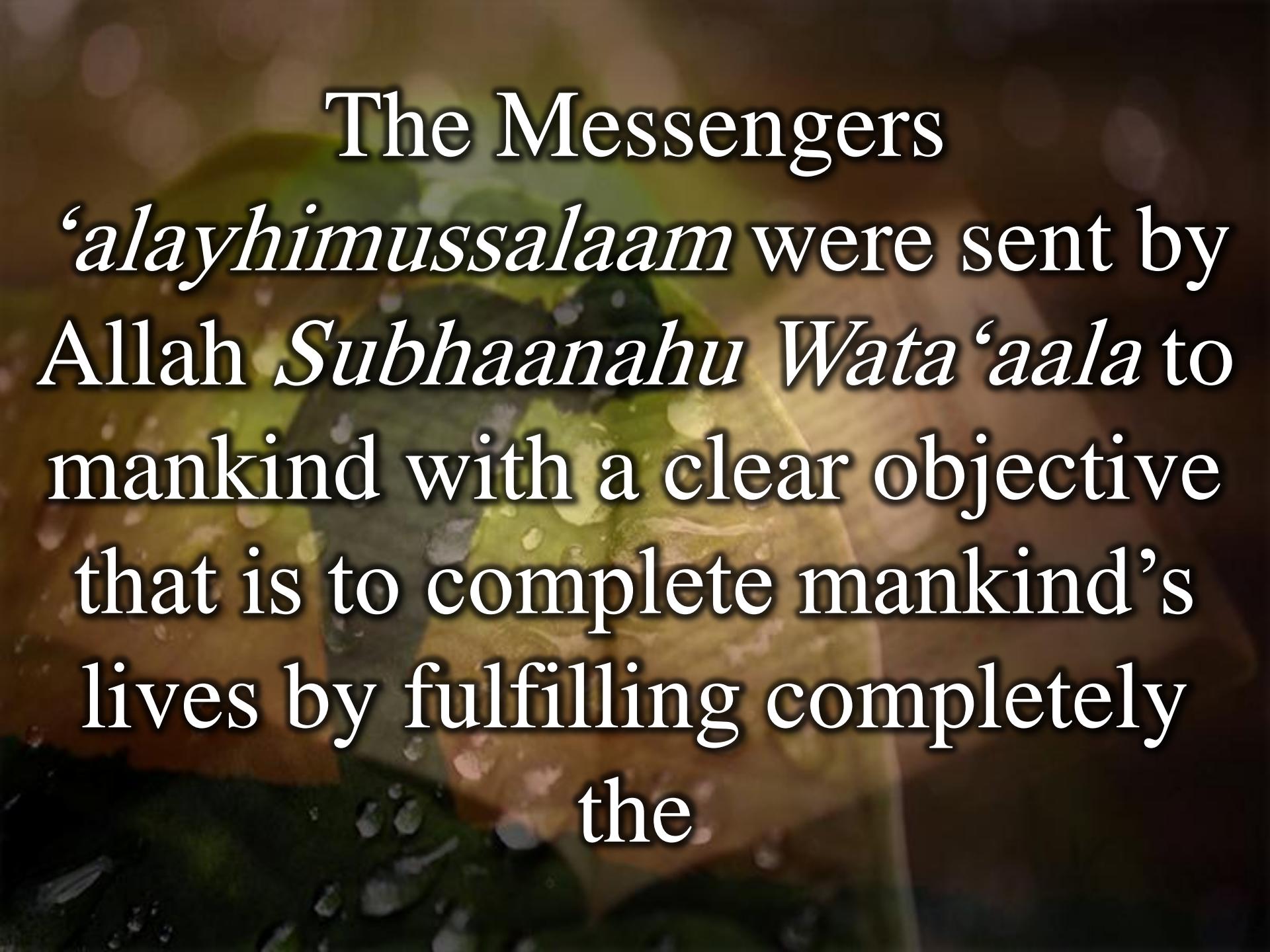
Messengers, to be implemented
for the well-being of humans,
all creations, and the entire
mankind. Allah *Subhaanahu
Wata ‘aala* mentions in al-
Qur'an:

“Then We put you, [O Muhammad], on an ordained way concerning the matter [of religion]; so follow it and do not follow the inclinations of those who do not know.”

(al-Jaathiyah 45:18)

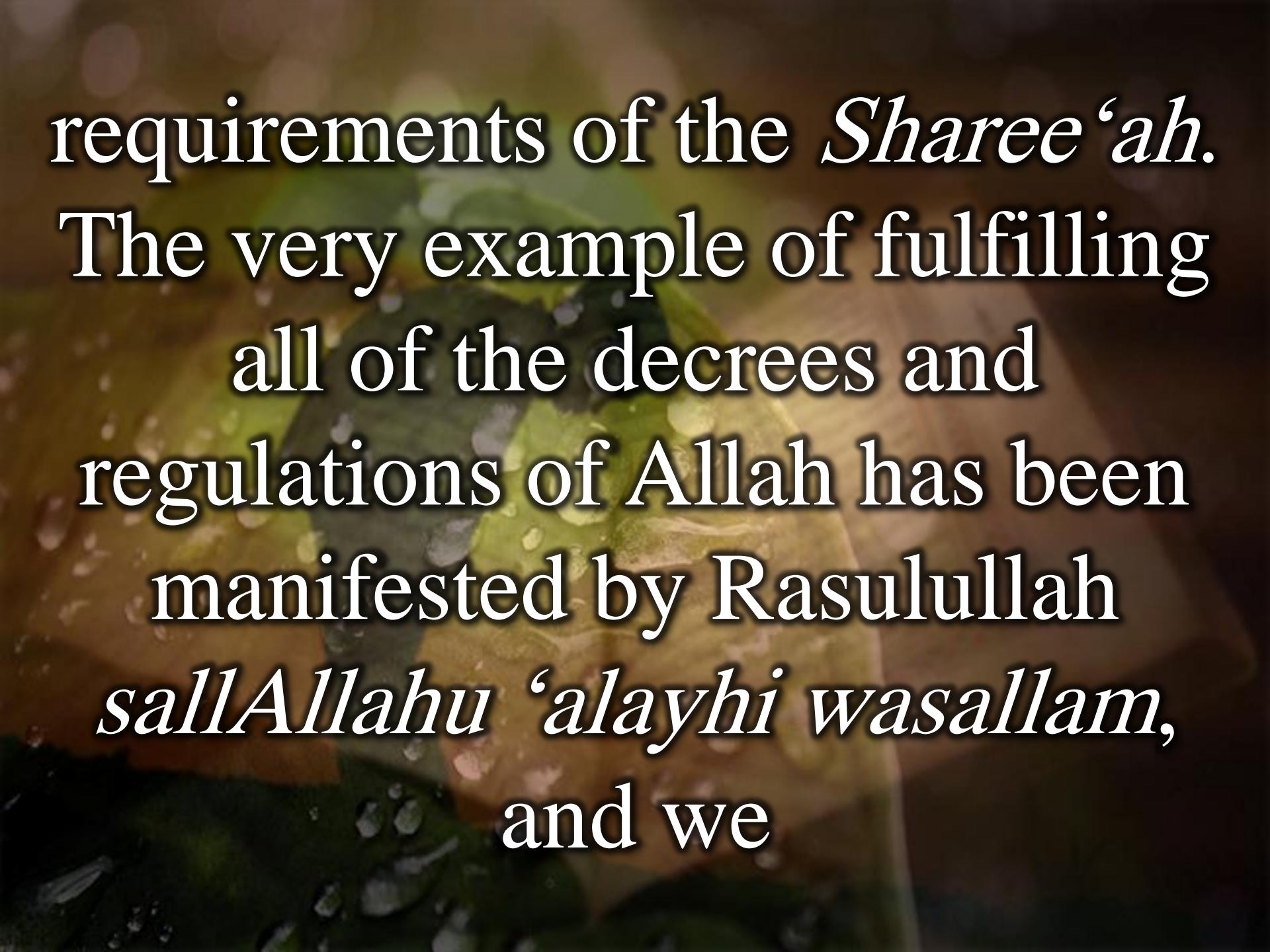


Hence, the perfection of the *Sharee'ah* encompasses all aspects of Islamic teachings which include matters of '*aqeedah*, *akhlaaq*, and legislation.

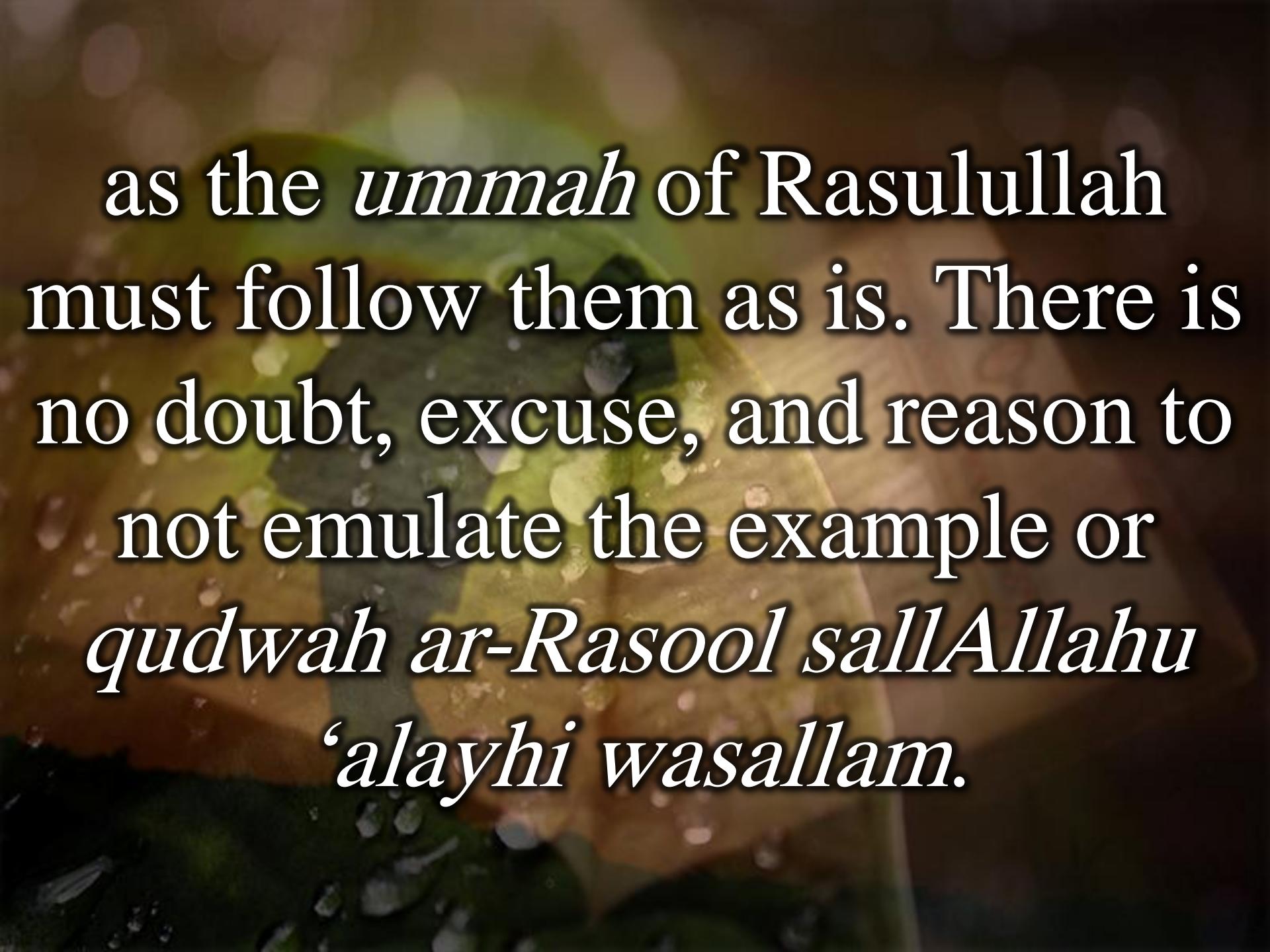


The Messengers

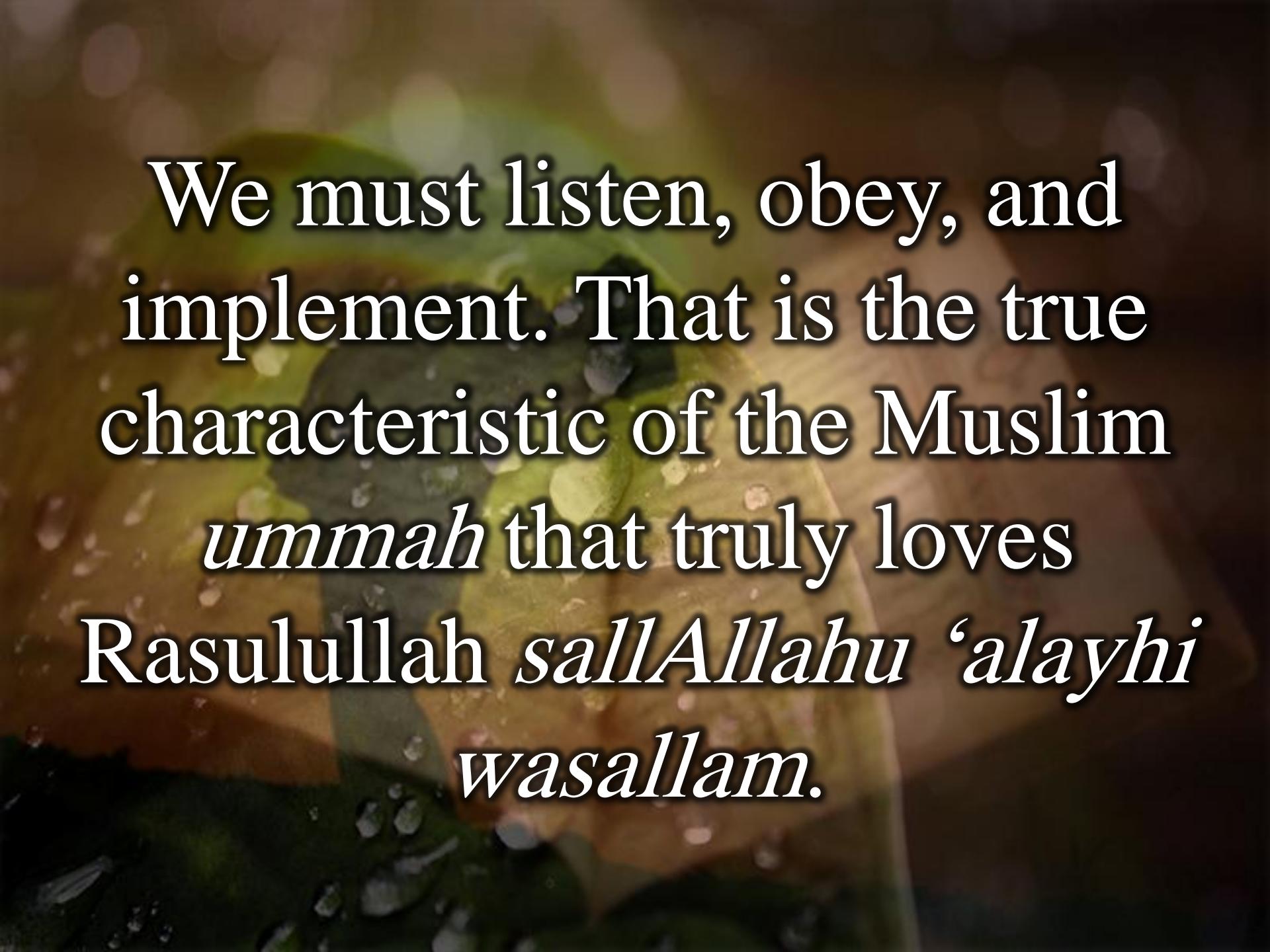
‘alayhimussalaam were sent by
Allah *Subhaanahu Wata ‘aala* to
mankind with a clear objective
that is to complete mankind’s
lives by fulfilling completely
the



requirements of the *Sharee'ah*.
The very example of fulfilling
all of the decrees and
regulations of Allah has been
manifested by Rasulullah
sallAllahu 'alayhi wasallam,
and we

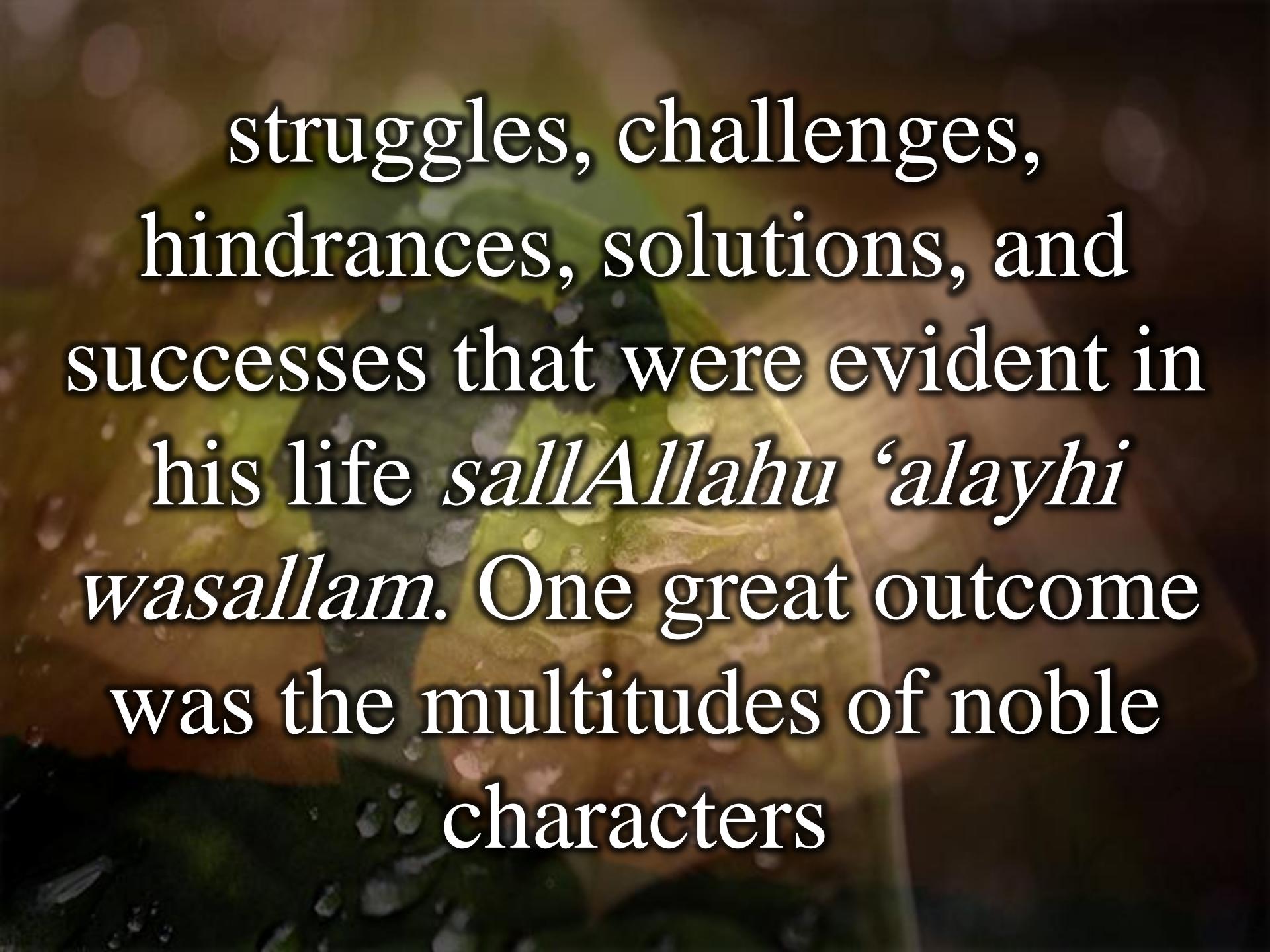


as the *ummah* of Rasulullah must follow them as is. There is no doubt, excuse, and reason to not emulate the example or *qudwah ar-Rasool sallAllahu ‘alayhi wasallam.*



We must listen, obey, and implement. That is the true characteristic of the Muslim *ummah* that truly loves Rasulullah *sallAllahu ‘alayhi wasallam*.

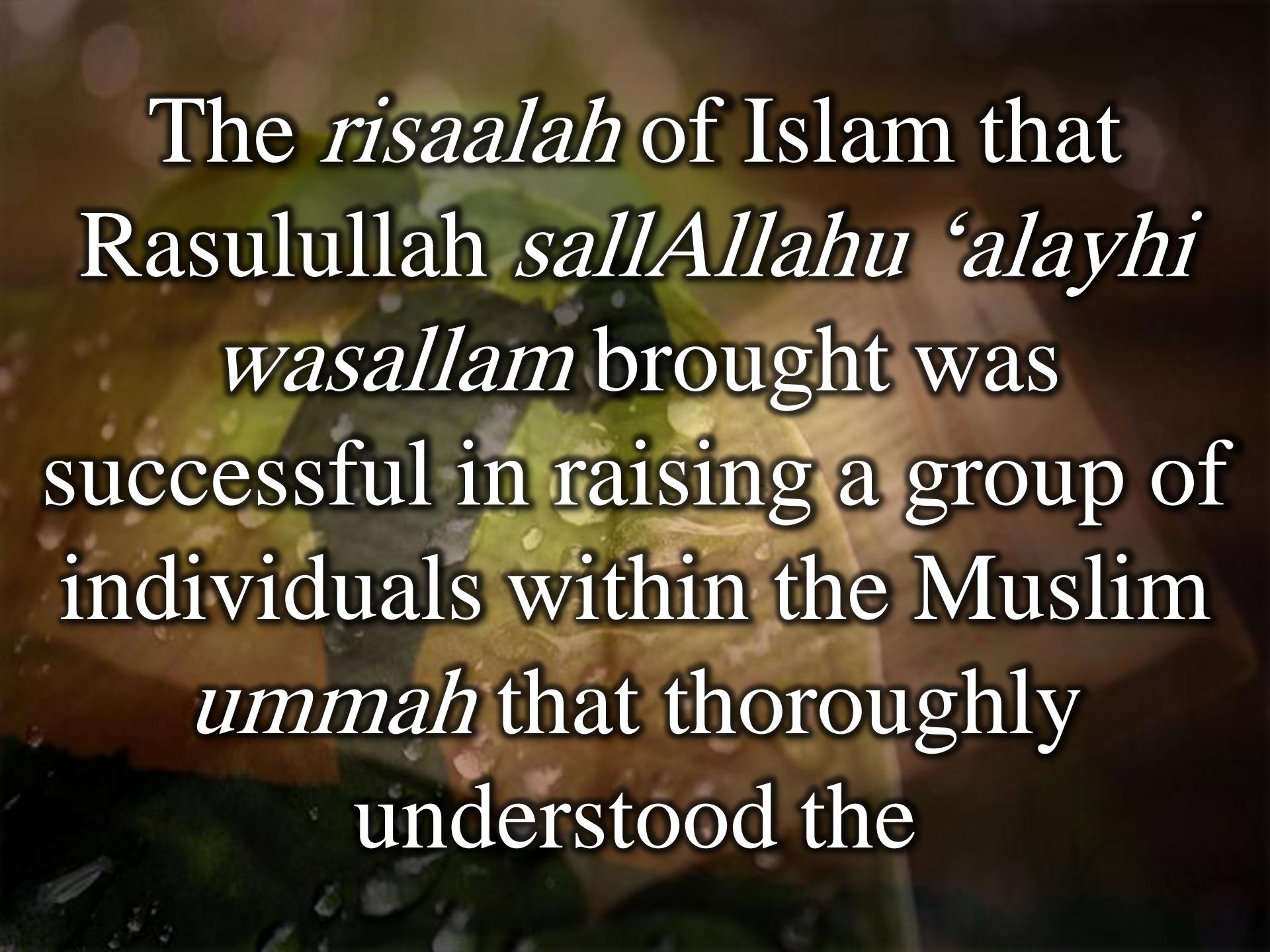
Rasulullah *sallAllahu ‘alayhi wasallam* had conveyed the *risaalah* for 23 grueling years. Throughout that period, many examples, models, actions, methods, regulations, sacrifices,



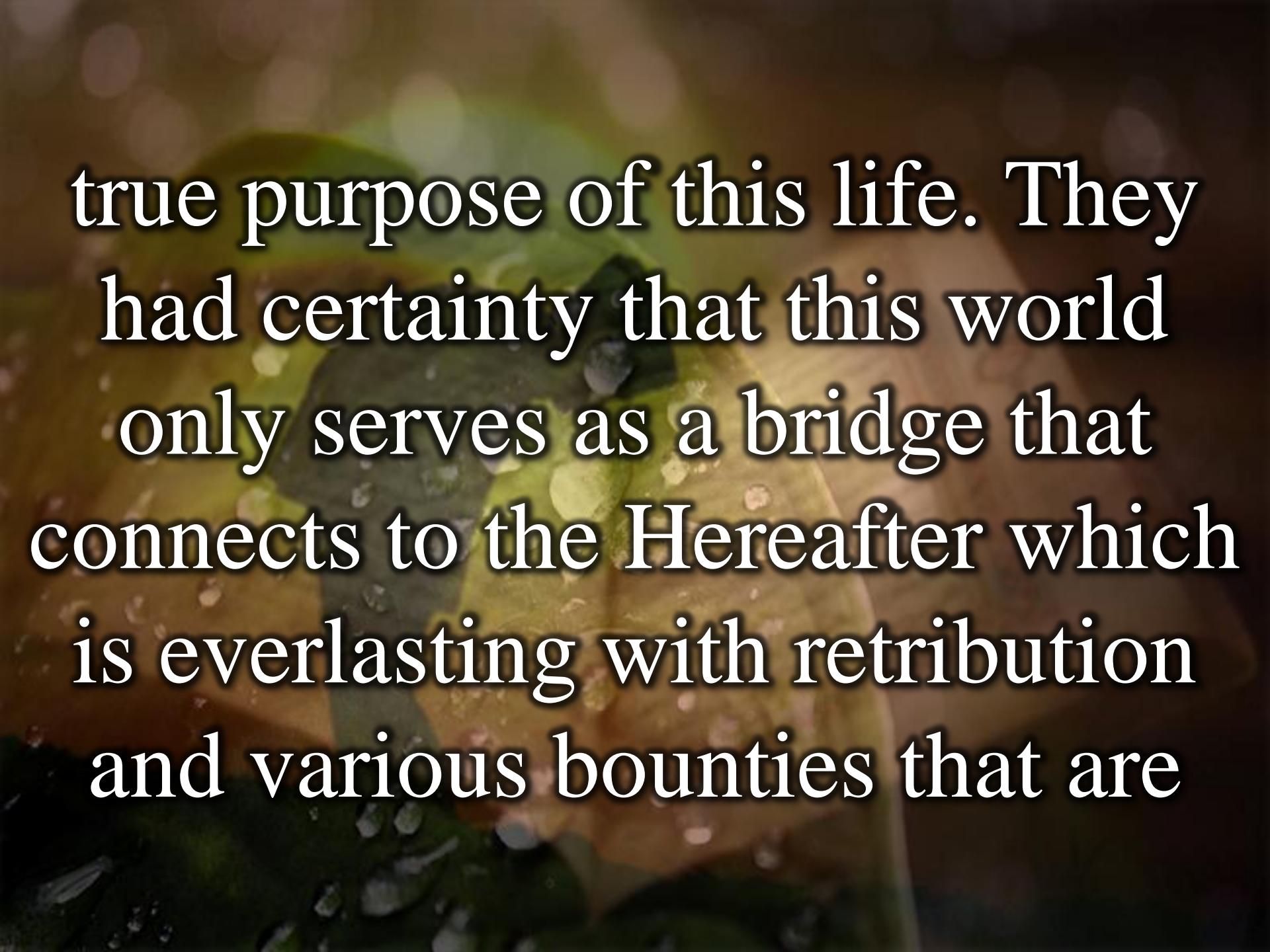
struggles, challenges,
hindrances, solutions, and
successes that were evident in
his life *sallAllahu ‘alayhi
wasallam*. One great outcome
was the multitudes of noble
characters



produced, namely his Companions *radiyAllaahu 'anhum ajma'een*, who had translated and implemented the *tarbiyyah* of Rasulullah *sallAllahu 'alayhi wasallam* in their lives.



The *risaalah* of Islam that Rasulullah *sallAllahu 'alayhi wasallam* brought was successful in raising a group of individuals within the Muslim *ummah* that thoroughly understood the



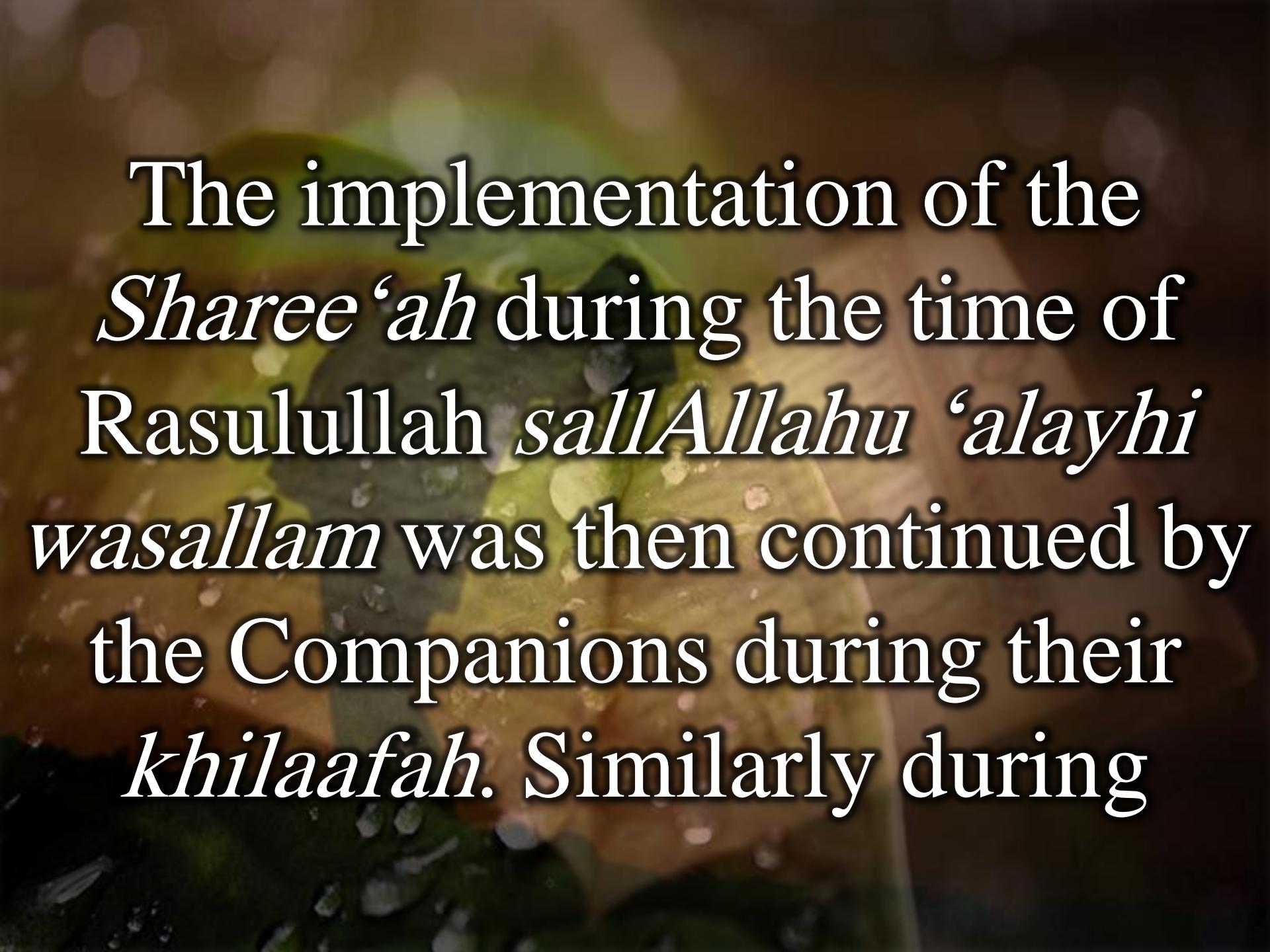
true purpose of this life. They had certainty that this world only serves as a bridge that connects to the Hereafter which is everlasting with retribution and various bounties that are

eternal. The perfection of the *Sharee‘ah* was actually completed during the time of Rasulullah *sallAllahu ‘alayhi wasallam*. This is in line with what Allah *Subhaanahu Wata‘aala* mentioned in

al-Qur'an:

“...This day I have perfected
for you your religion and
completed My favor upon you
and have approved for you
Islam as religion...”

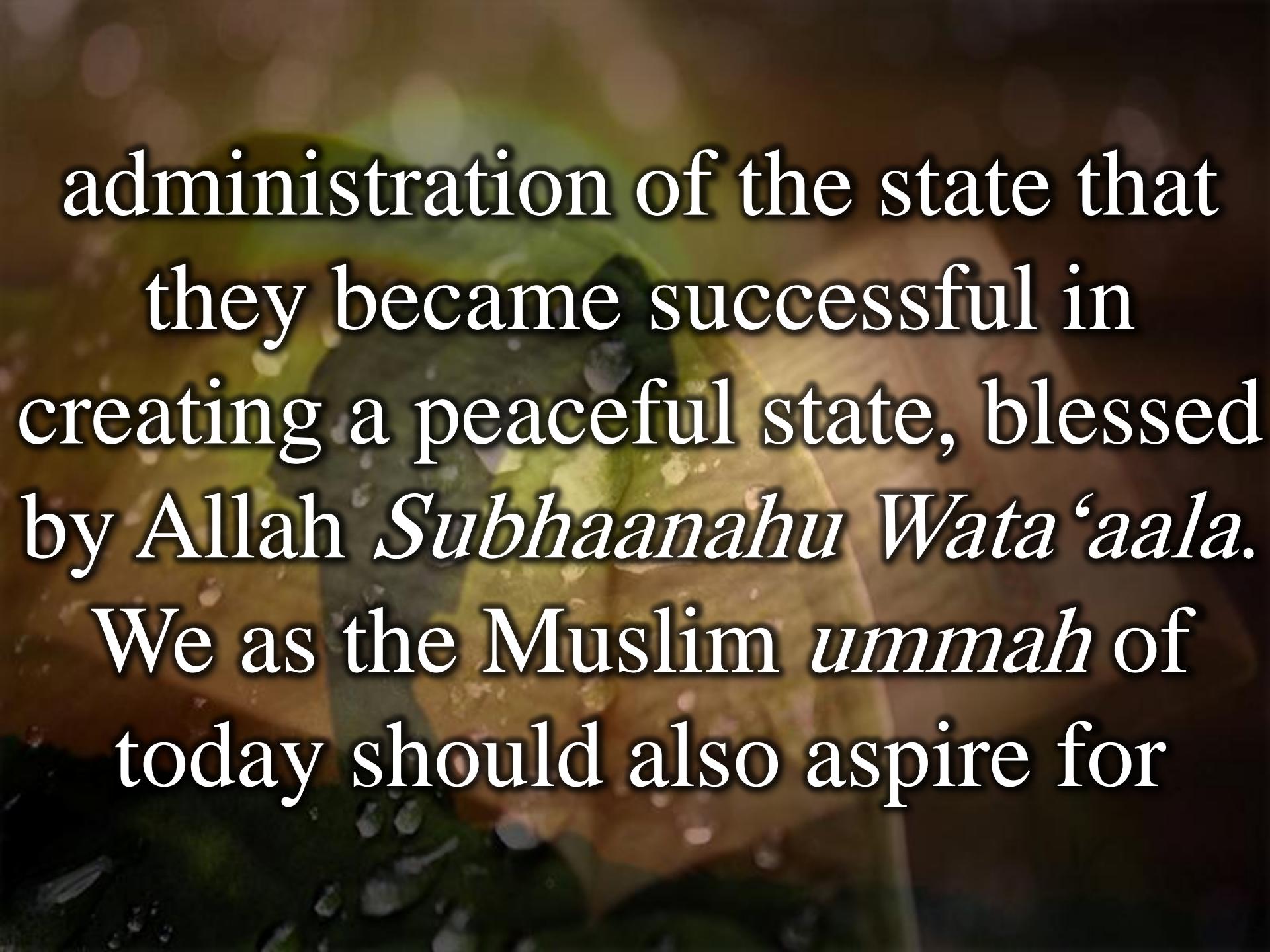
(al-Maa''idah 5:3)



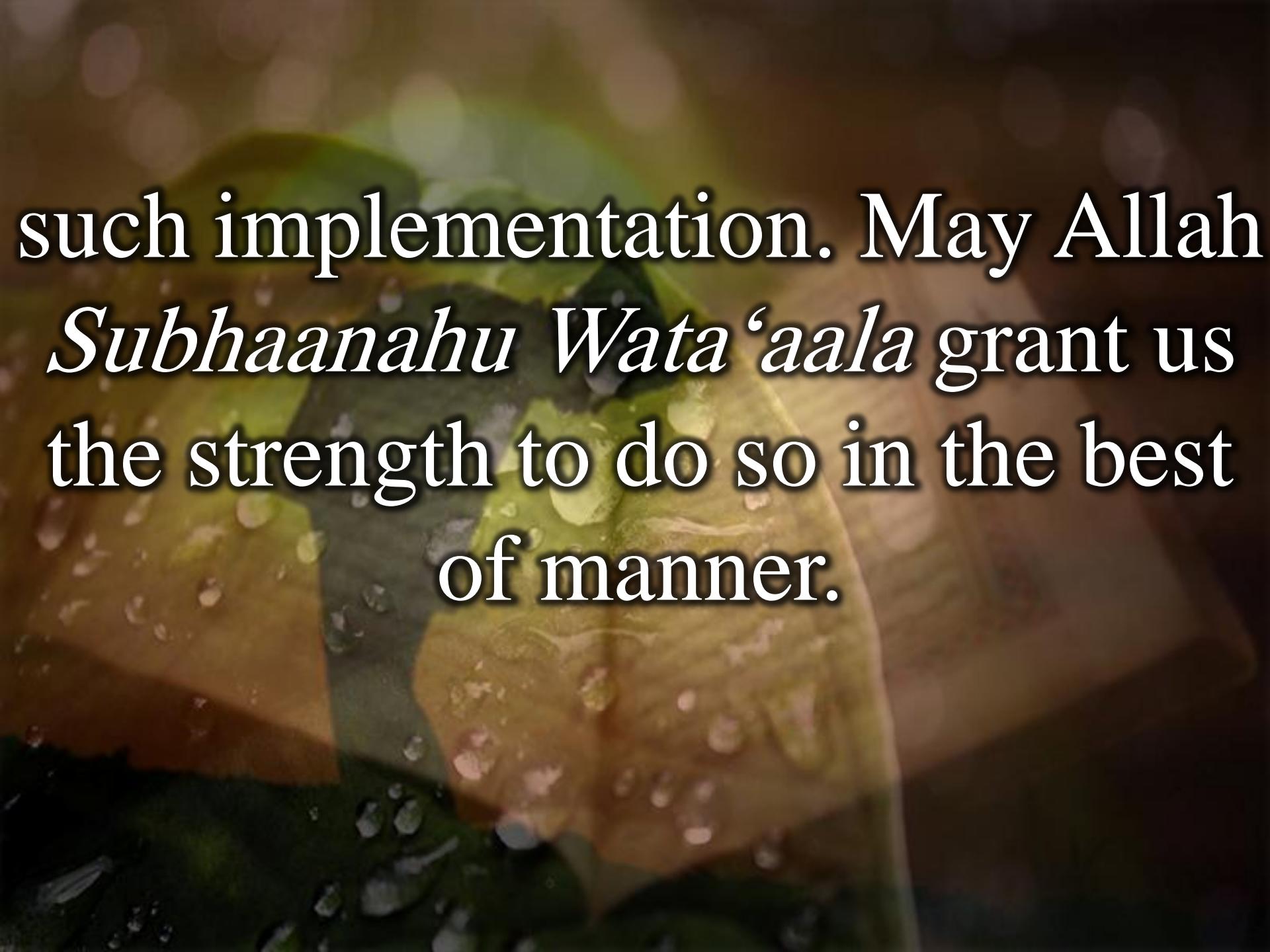
The implementation of the *Sharee'ah* during the time of Rasulullah *sallAllahu 'alayhi wasallam* was then continued by the Companions during their *khilaafah*. Similarly during



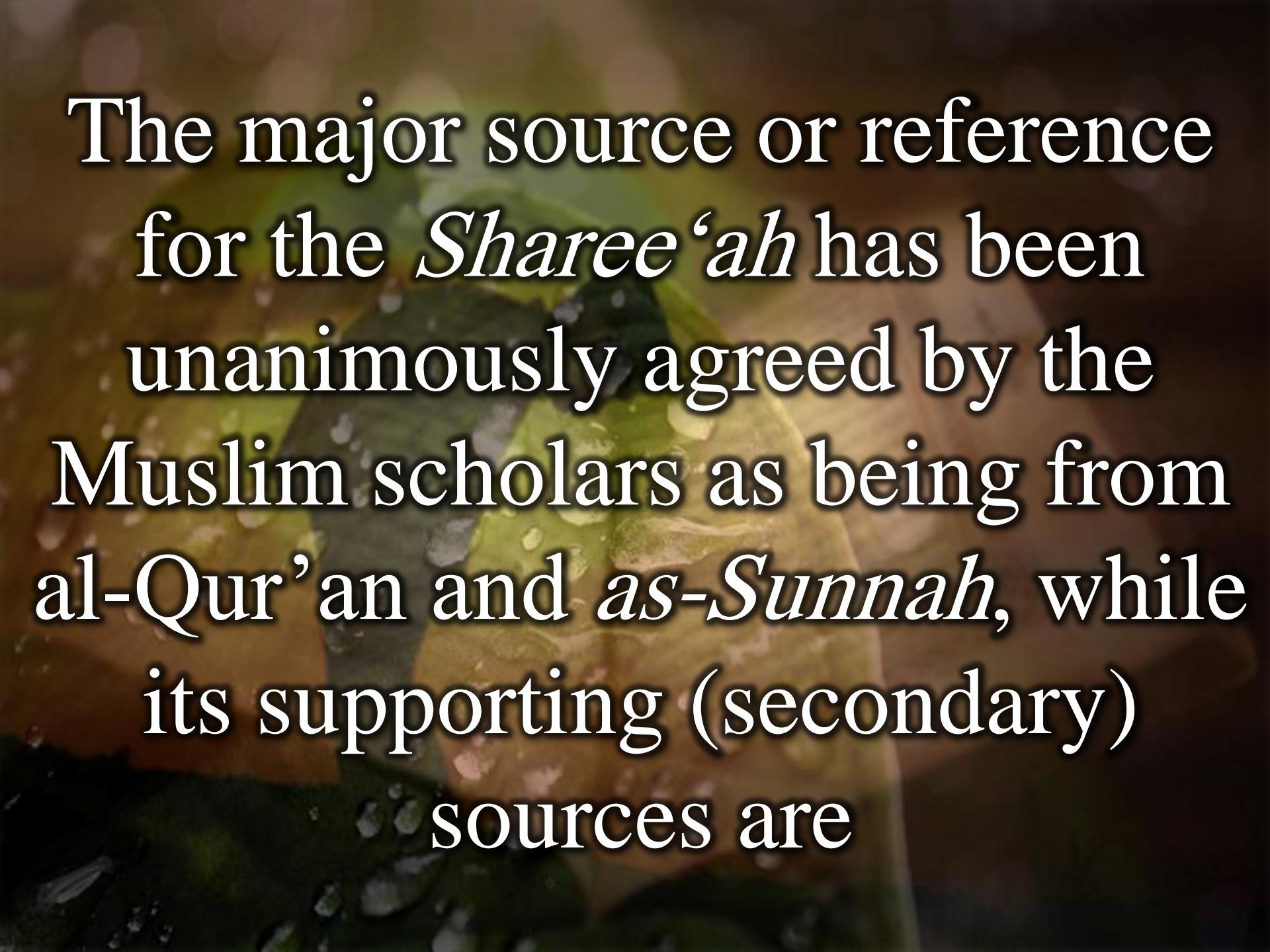
the *khilaafah* of Bani Umayyah,
‘Abbaasiyyah, Faatimiyyah, and
‘Uthmaaniyyah where they
continued the implementation of
the *Sharee‘ah* within the



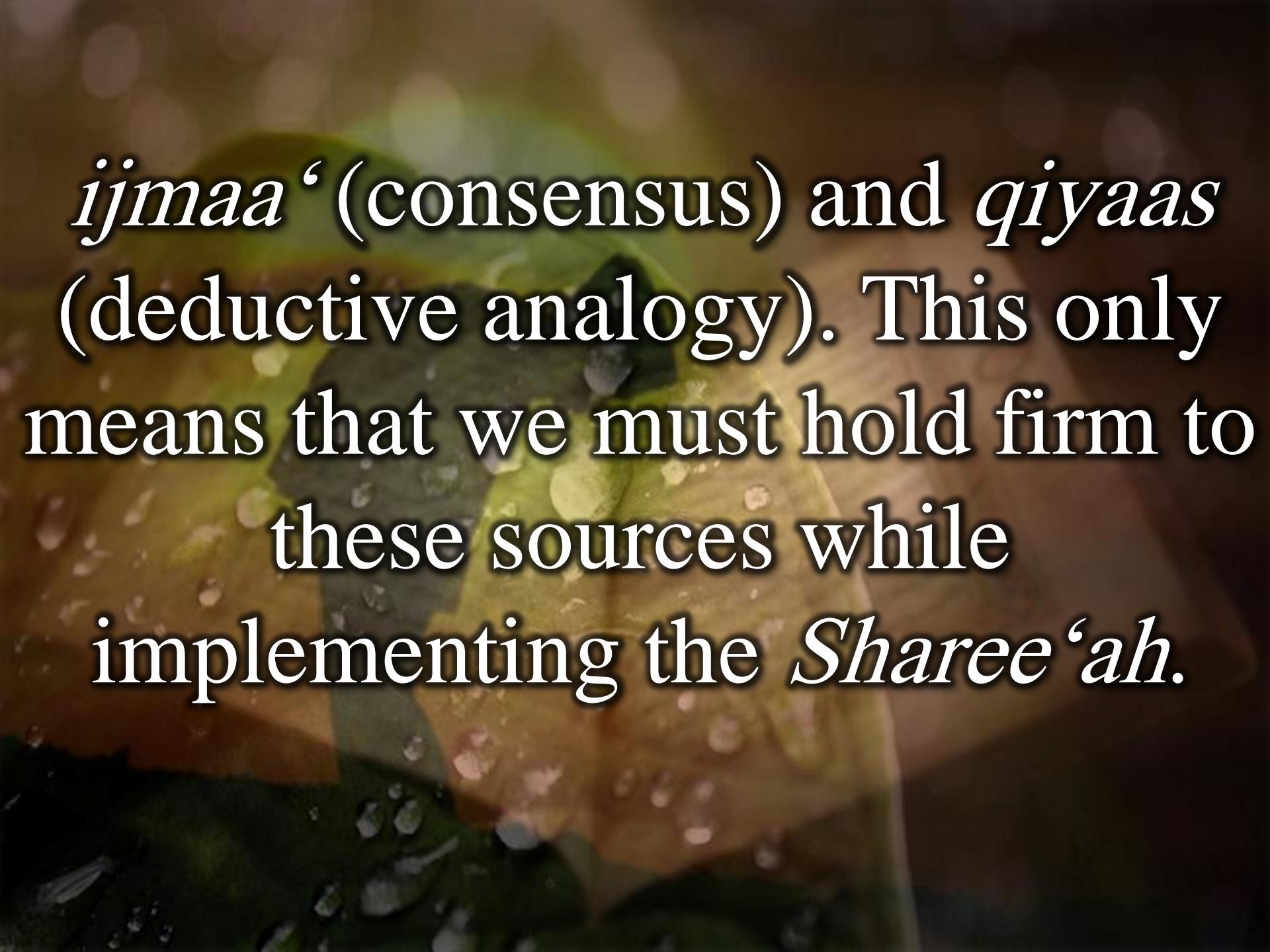
administration of the state that they became successful in creating a peaceful state, blessed by Allah *Subhaanahu Wata‘aala*. We as the Muslim *ummah* of today should also aspire for



such implementation. May Allah
Subhaanahu Wata‘aala grant us
the strength to do so in the best
of manner.



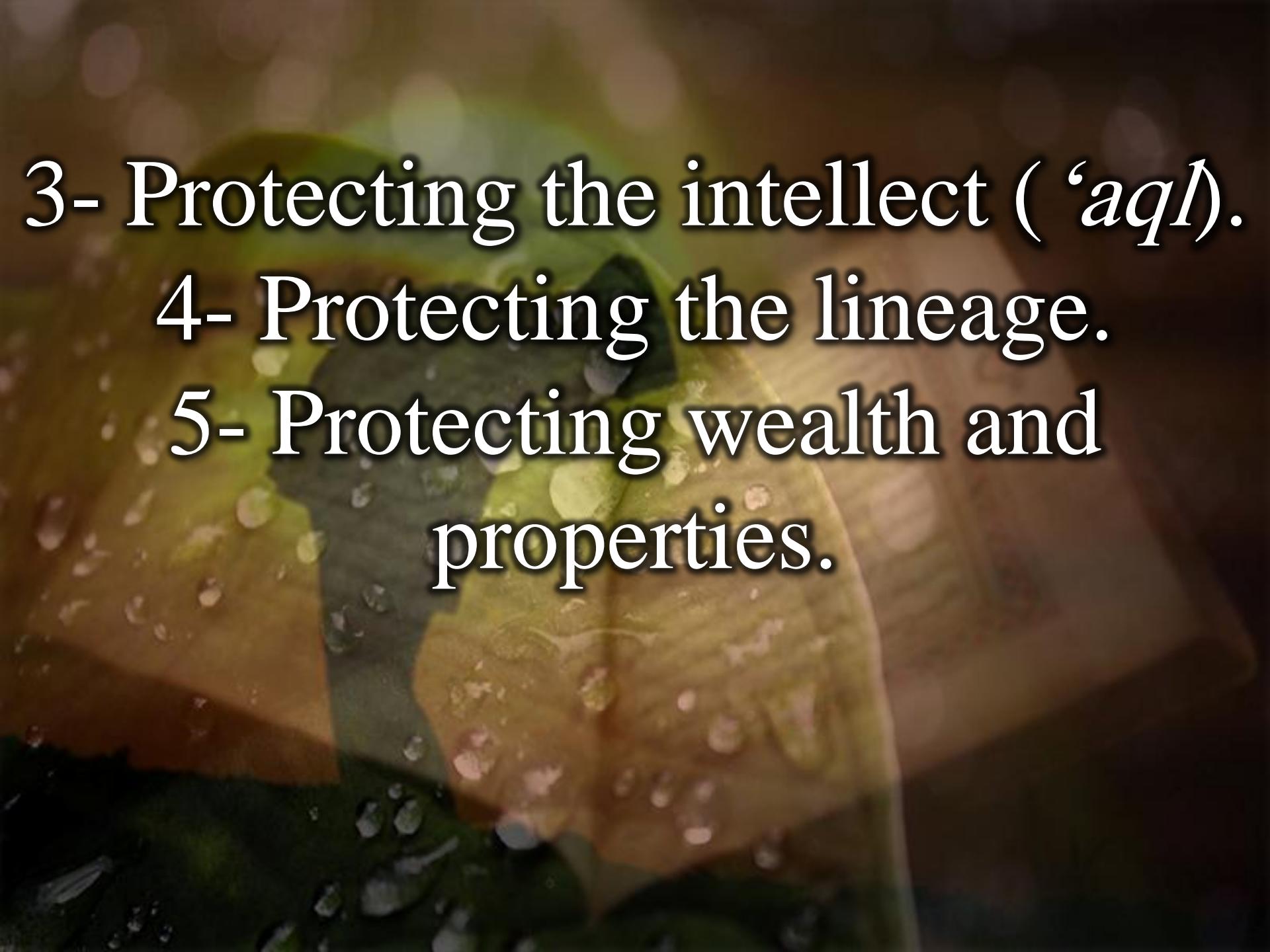
The major source or reference for the *Sharee'ah* has been unanimously agreed by the Muslim scholars as being from al-Qur'an and *as-Sunnah*, while its supporting (secondary) sources are



ijmaa' (consensus) and *qiyaas* (deductive analogy). This only means that we must hold firm to these sources while implementing the *Sharee'ah*.

Indeed, the objective of implementing the *Sharee'ah* is to create an atmosphere of fairness, that is honest, transparent, sincere, and having *taqwa* of Allah *Subhaanahu Wata'aala.*

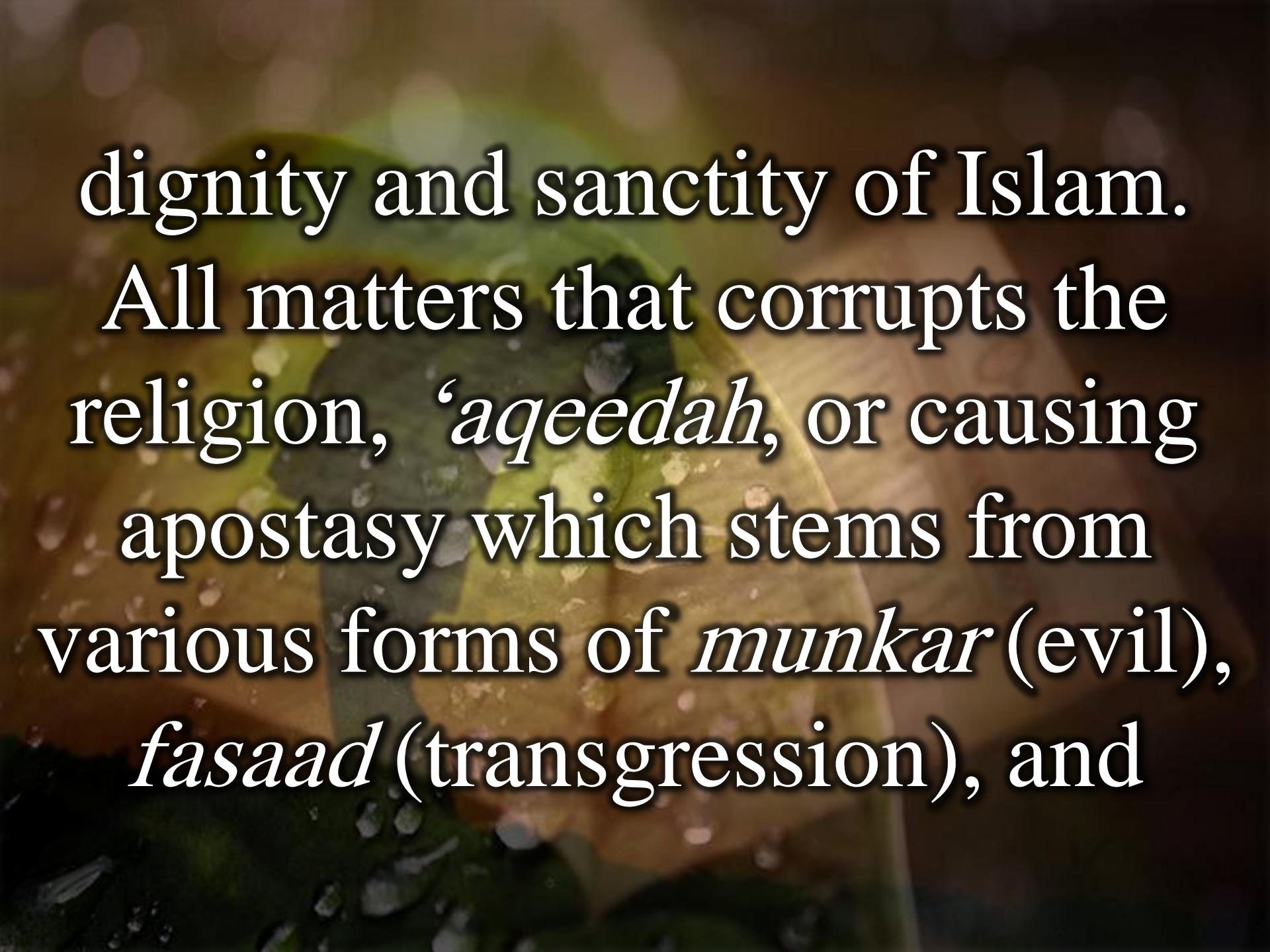
The significant aspects in the
Sharee‘ah of Islam are to
safeguard five matters, namely:
1- Protecting the religion.
2- Preserving life.

- 
- 3- Protecting the intellect ('aql).
 - 4- Protecting the lineage.
 - 5- Protecting wealth and properties.

In other words, these are better and commonly known as *Maqaasid ash-Sharee‘ah* or the higher objectives of the *Sharee‘ah*. *Insha Allah* I shall briefly explain those five matters.

First: Protecting the religion

As an example, Islam severely punishes the one who consciously apostated with the capital punishment. This intends to preserve the



dignity and sanctity of Islam. All matters that corrupts the religion, ‘aqeedah, or causing apostasy which stems from various forms of *munkar* (evil), *fasaad* (transgression), and

ma’siyyah (disobedience)

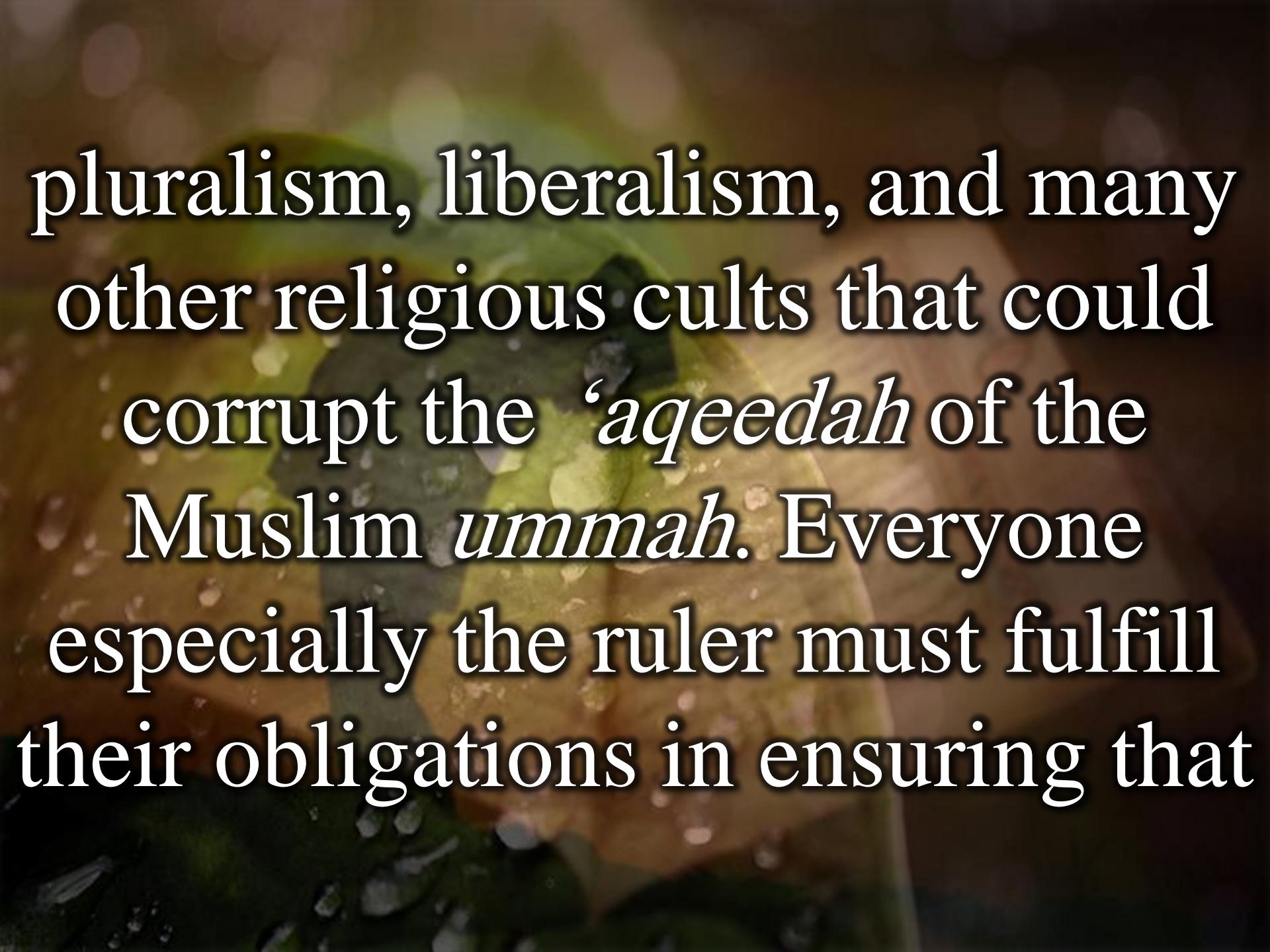
should be curbed and prevented.

There are various ideologies and

practices that could destroy

one’s ‘*aqeedah* which must be

prevented, namely secularism,



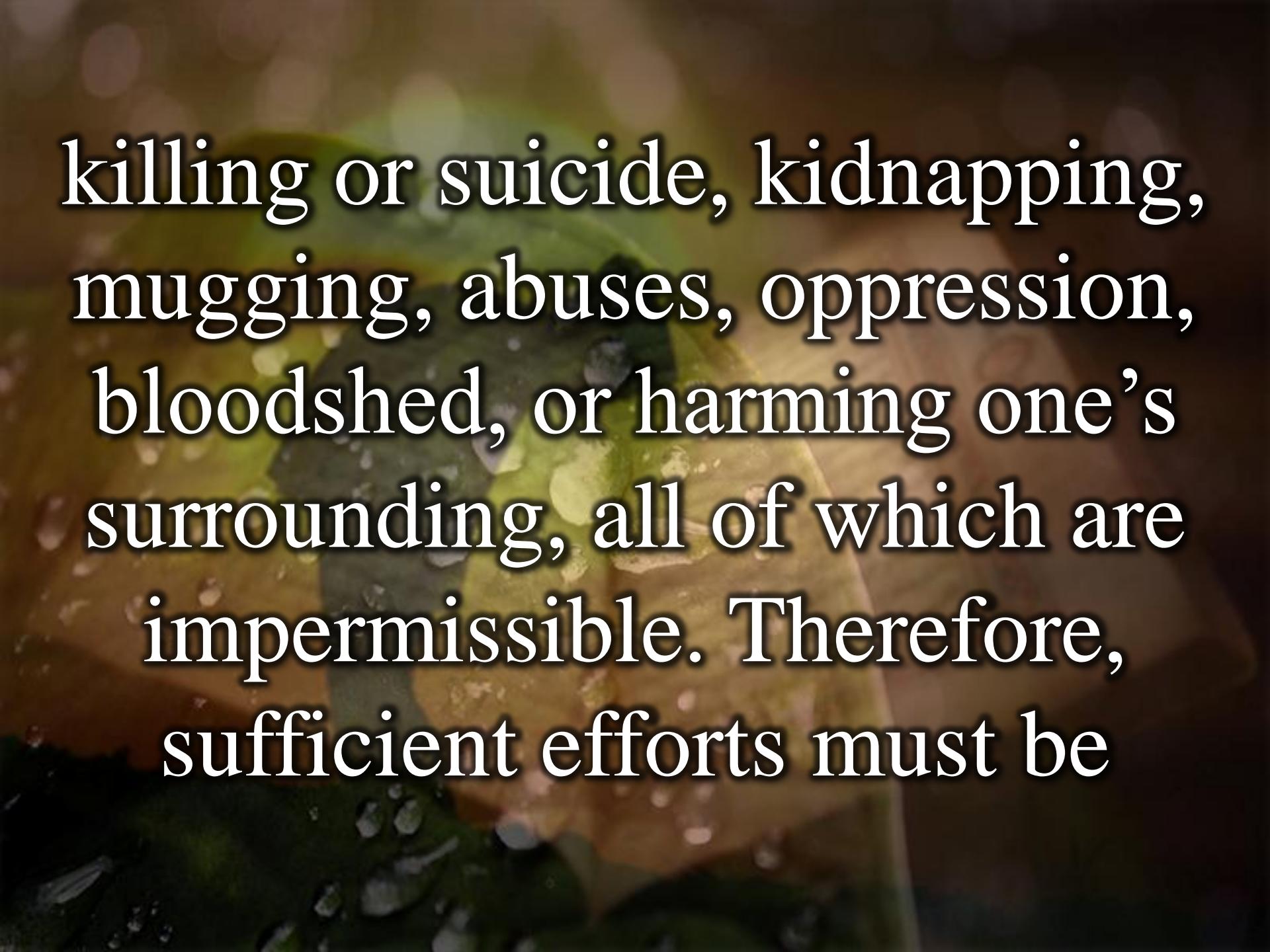
pluralism, liberalism, and many other religious cults that could corrupt the ‘*aqeedah* of the Muslim *ummah*. Everyone especially the ruler must fulfill their obligations in ensuring that



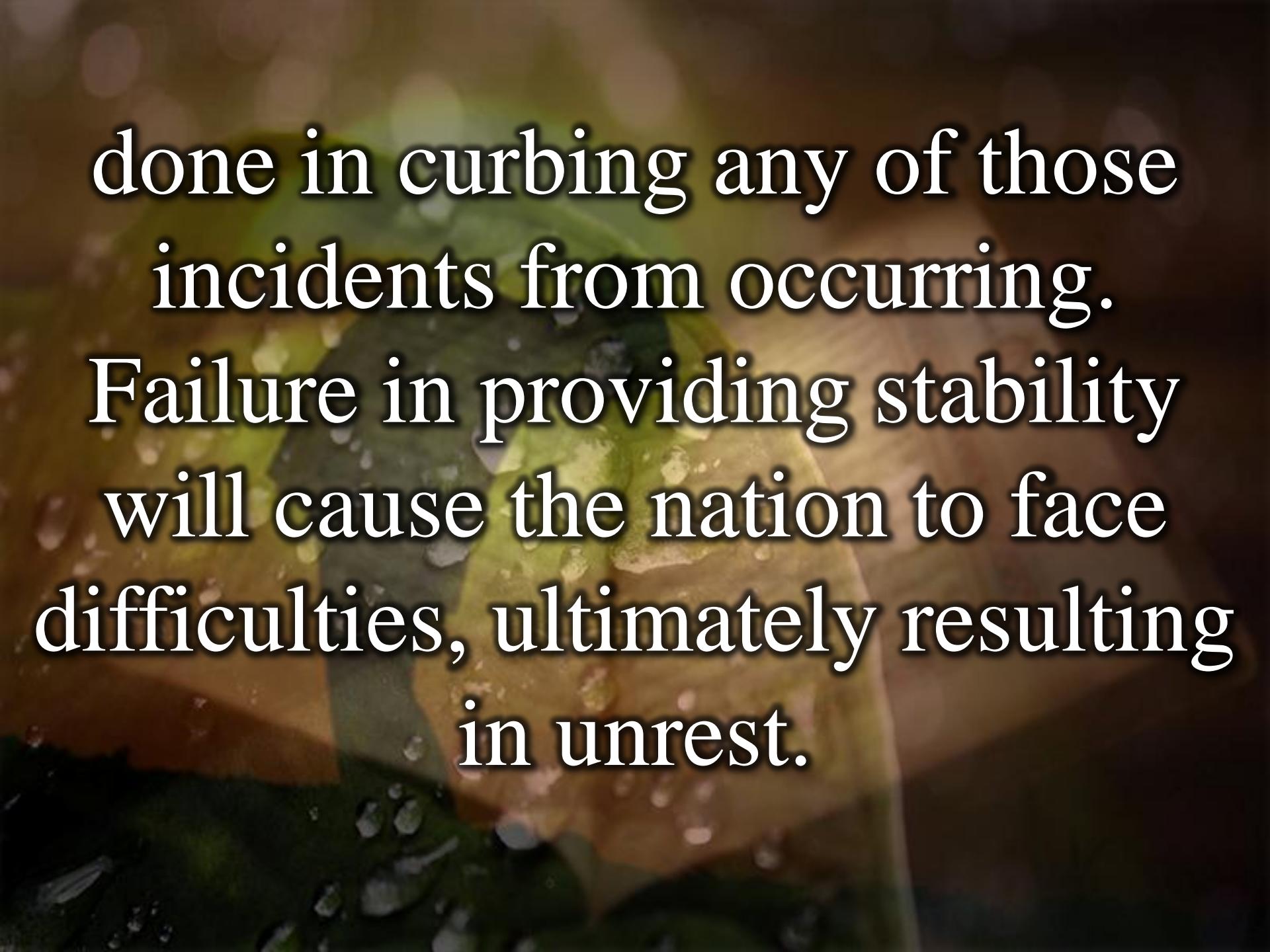
Islamic affairs are always placed up high with utmost priority.

Second: Preserving life

For the prohibition of killing, the ruling stipulates for the murderer to be killed. This intends to preserve lives. Islam does not allow any actions which involves



killing or suicide, kidnapping, mugging, abuses, oppression, bloodshed, or harming one's surrounding, all of which are impermissible. Therefore, sufficient efforts must be

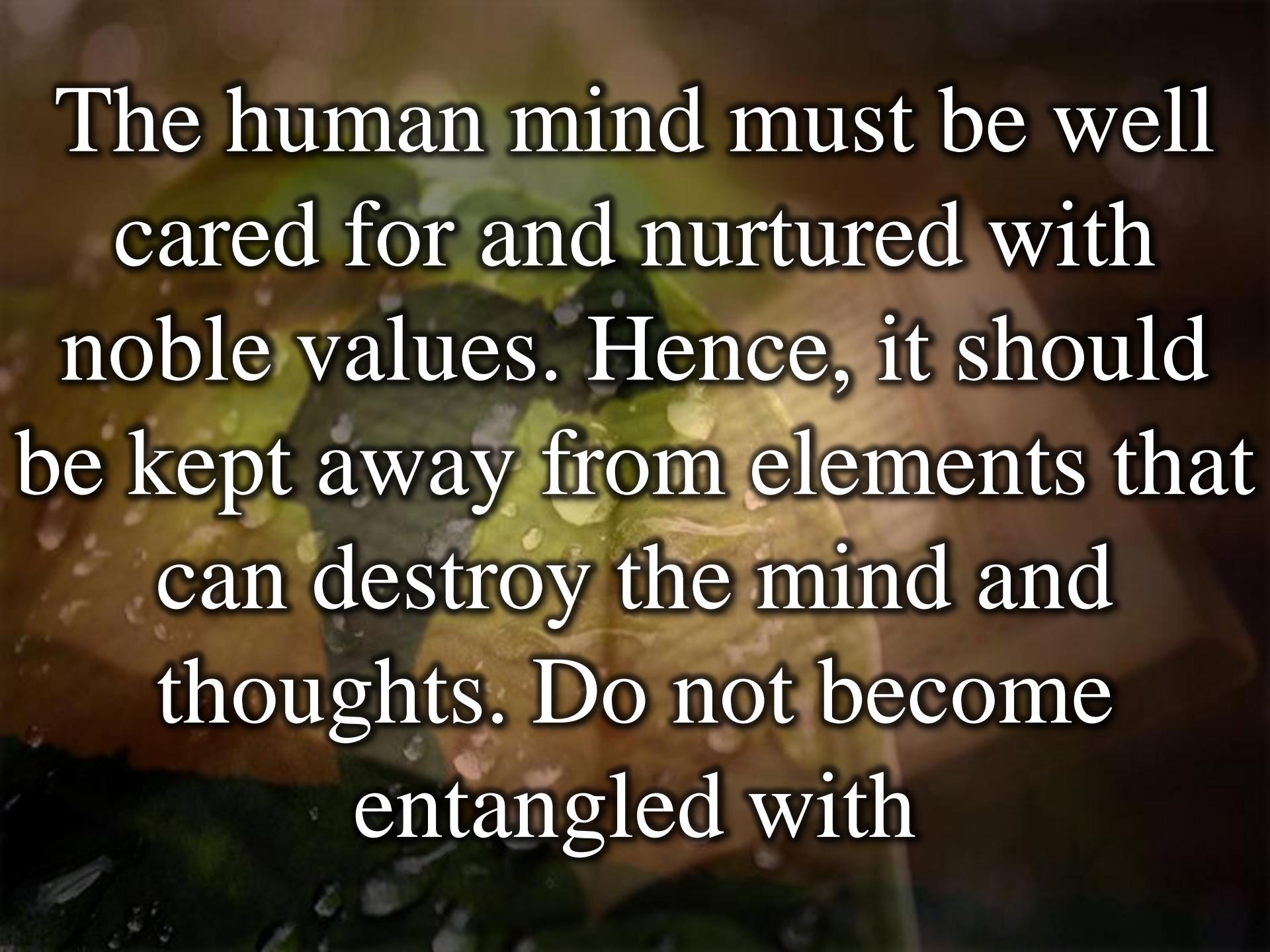


done in curbing any of those incidents from occurring.

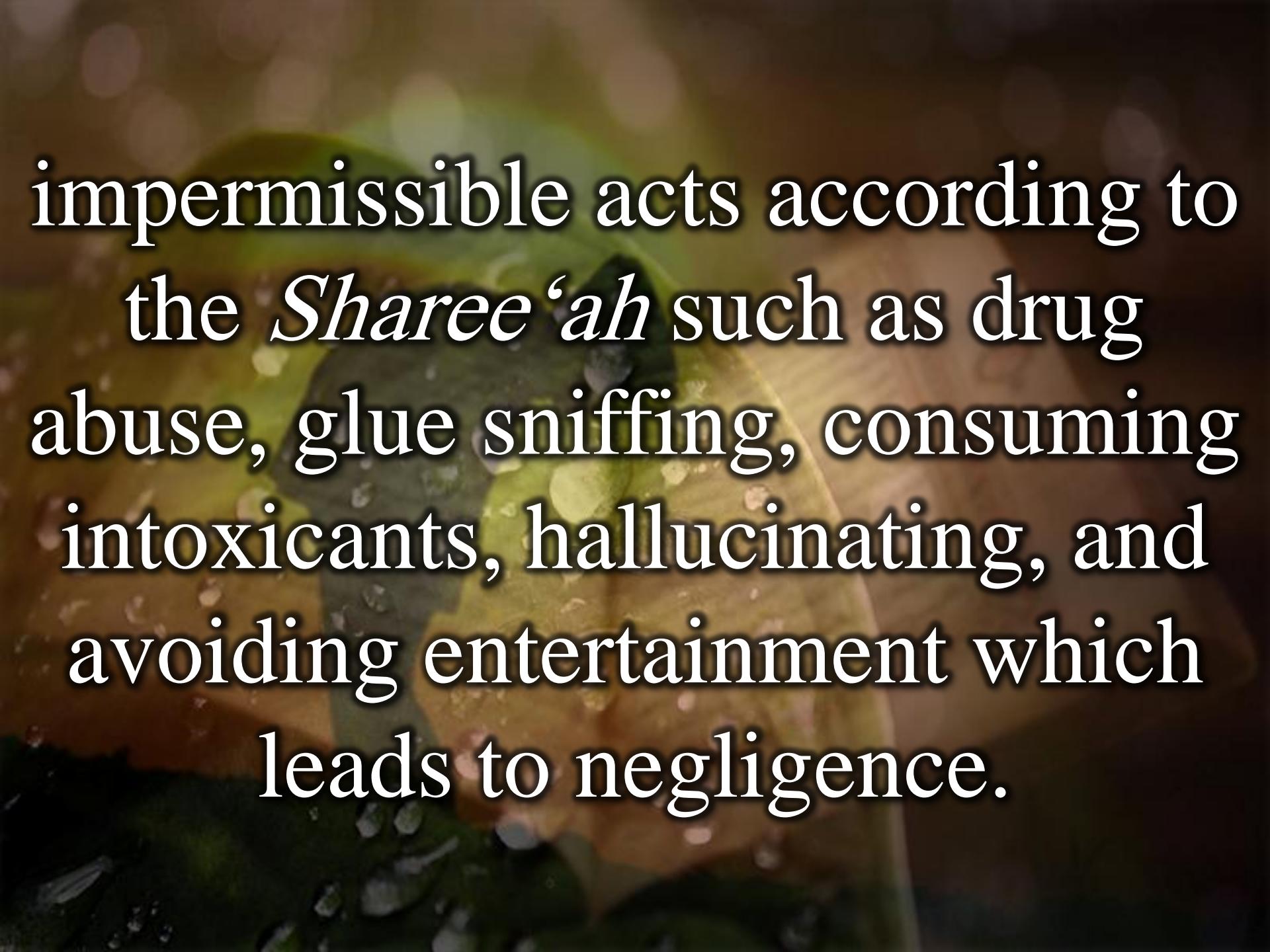
Failure in providing stability will cause the nation to face difficulties, ultimately resulting in unrest.

Third: Protecting the intellect

This example would be the prohibition of consuming intoxicants, punishable with flogging, intending to safeguard the mind.



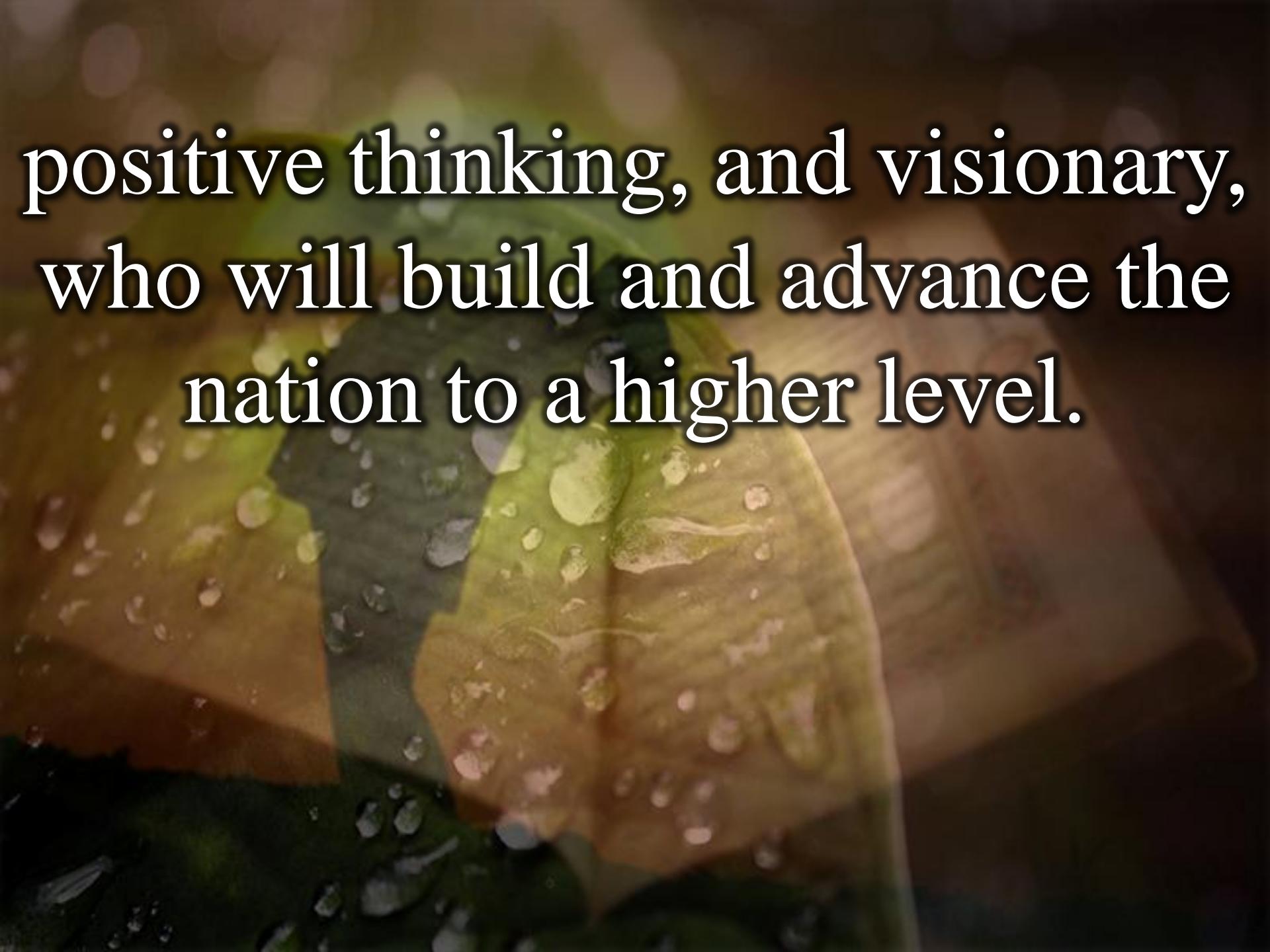
The human mind must be well cared for and nurtured with noble values. Hence, it should be kept away from elements that can destroy the mind and thoughts. Do not become entangled with



impermissible acts according to
the *Sharee‘ah* such as drug
abuse, glue sniffing, consuming
intoxicants, hallucinating, and
avoiding entertainment which
leads to negligence.



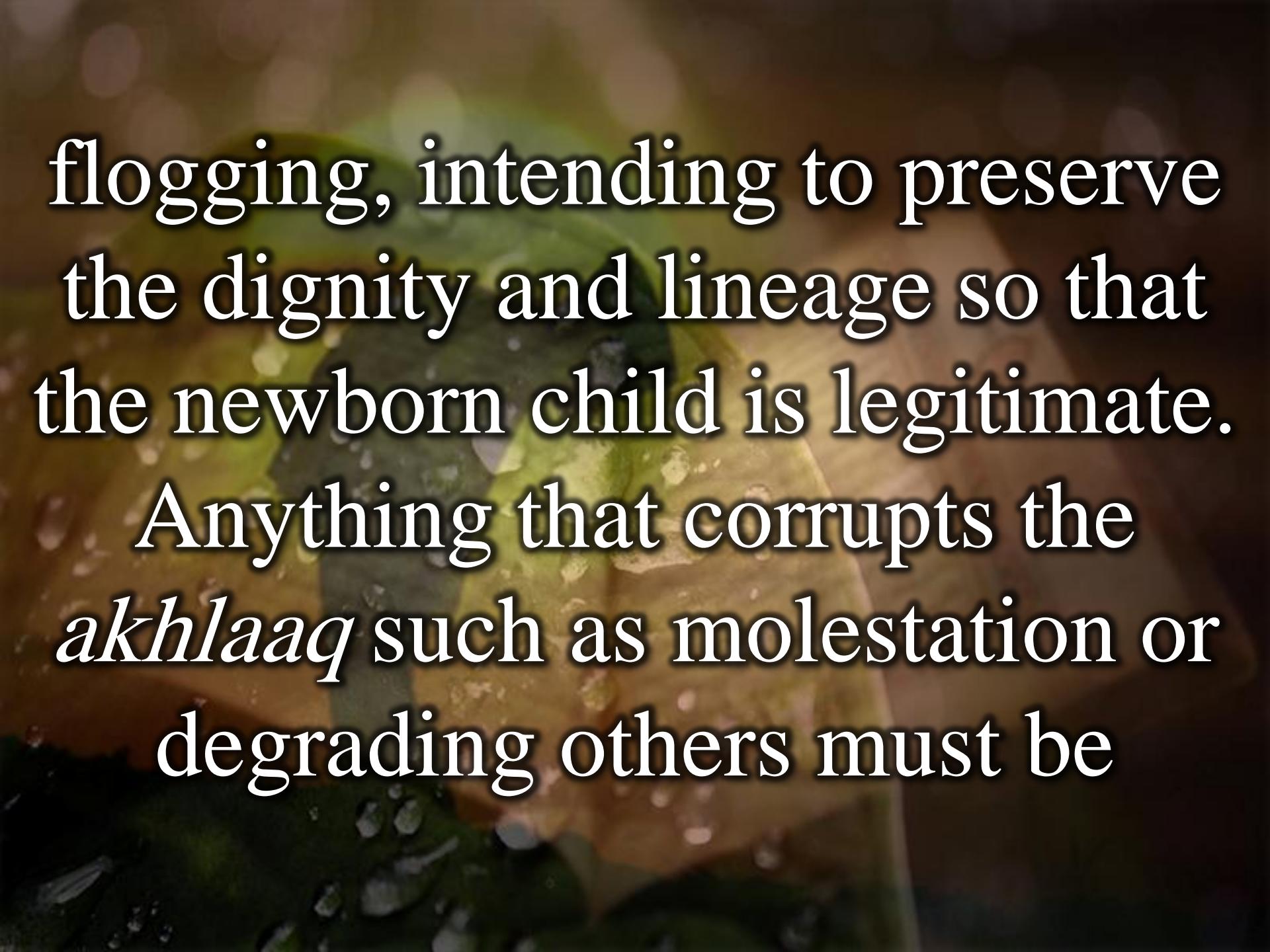
We must empower this generation with activities that will increase their authentic knowledge and Islamic understanding in developing a generation that is smart, intelligent,



positive thinking, and visionary,
who will build and advance the
nation to a higher level.

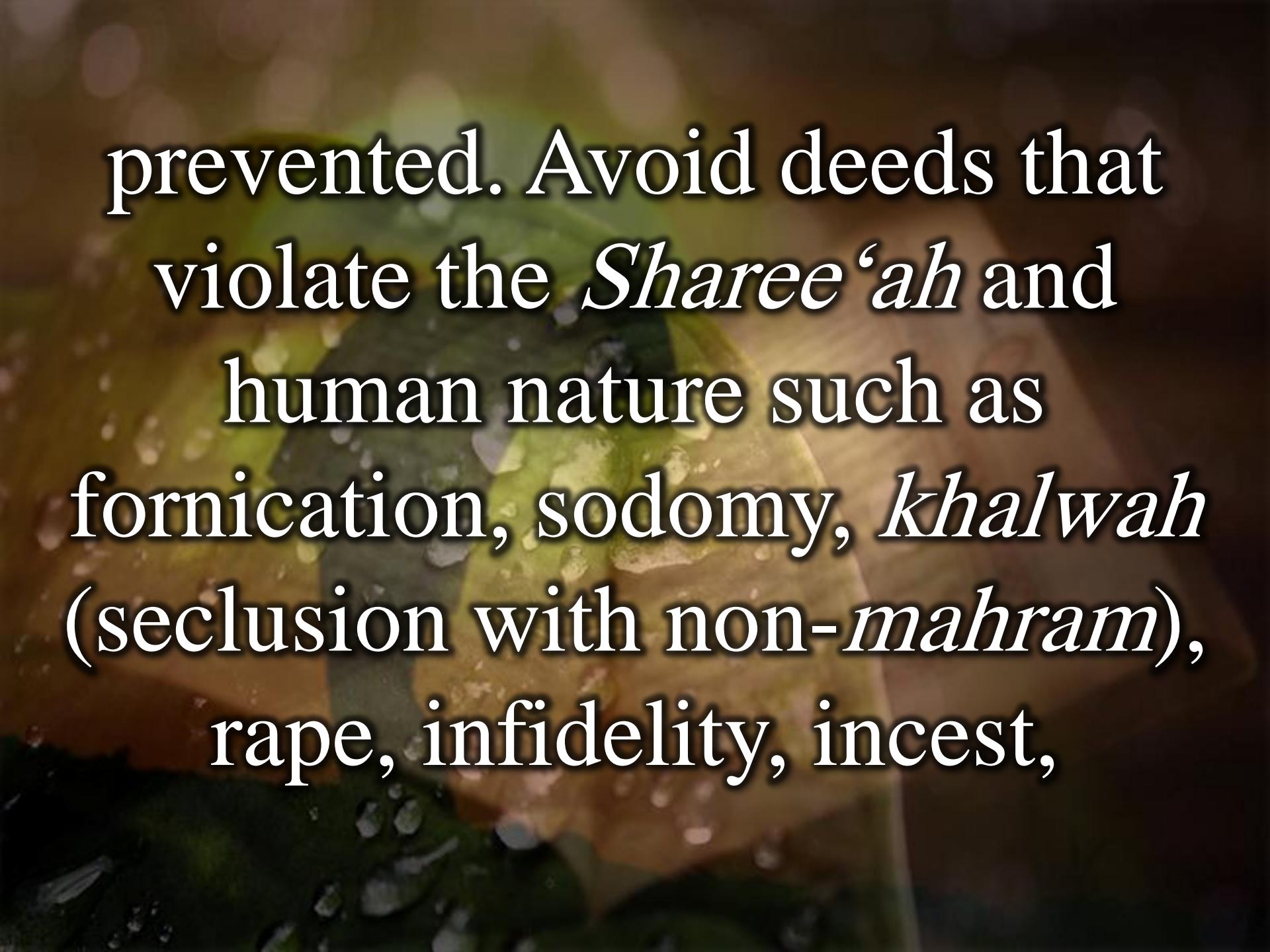
Fourth: Protecting the lineage

For this example, let us look at the prohibition of committing *zinaa* (fornication) which is punishable by stoning or

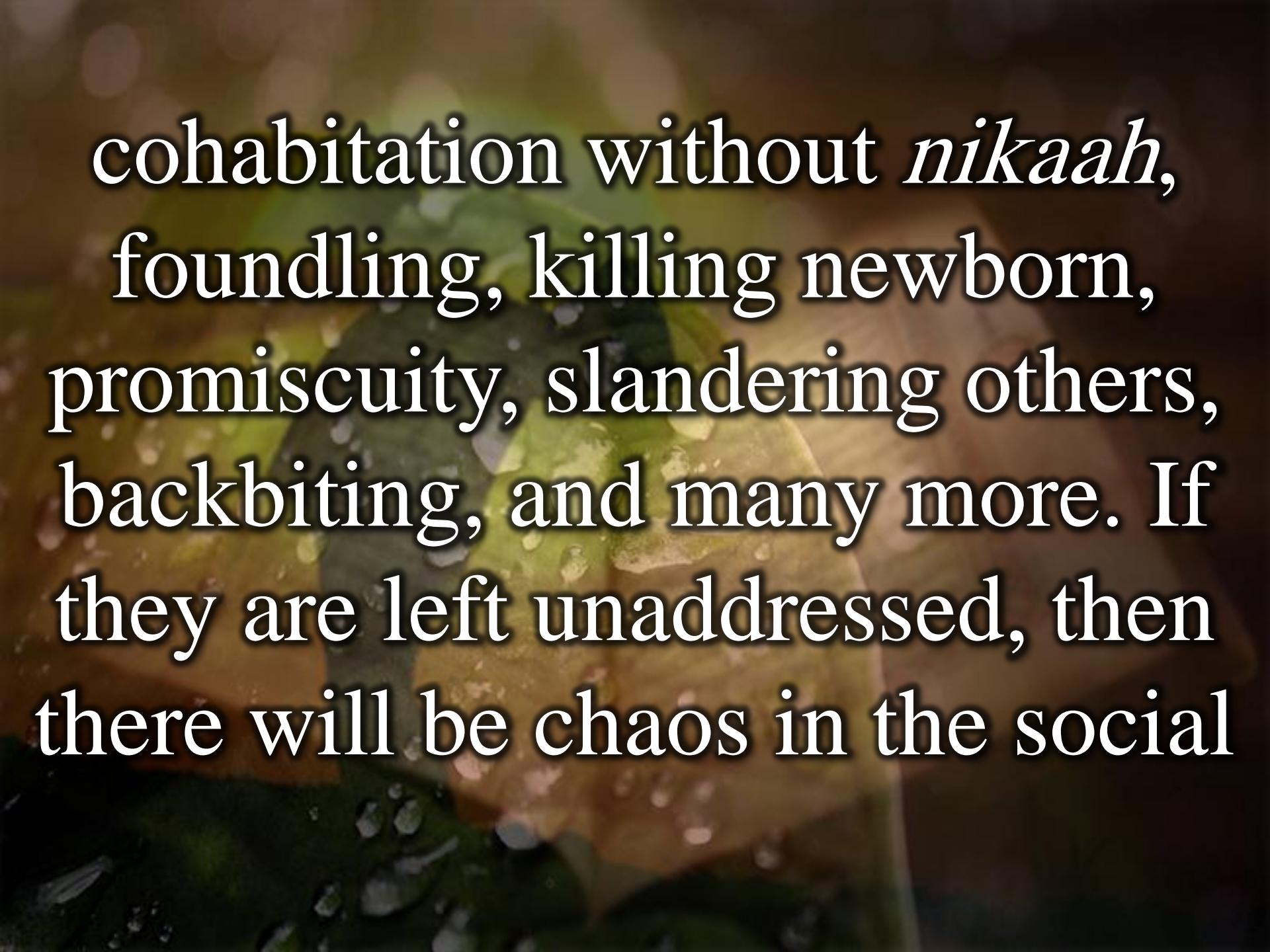


flogging, intending to preserve the dignity and lineage so that the newborn child is legitimate.

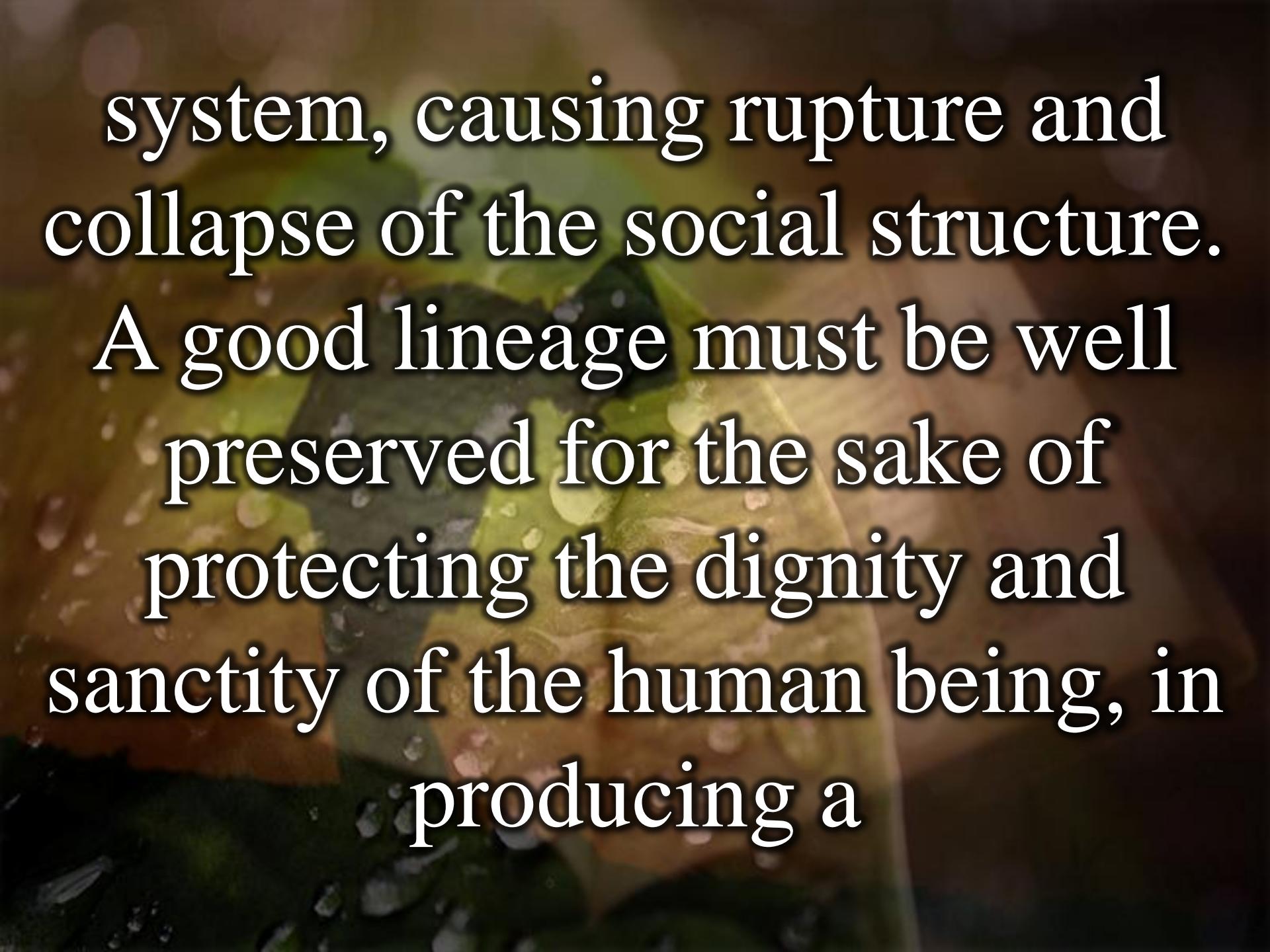
Anything that corrupts the *akhlaaq* such as molestation or degrading others must be



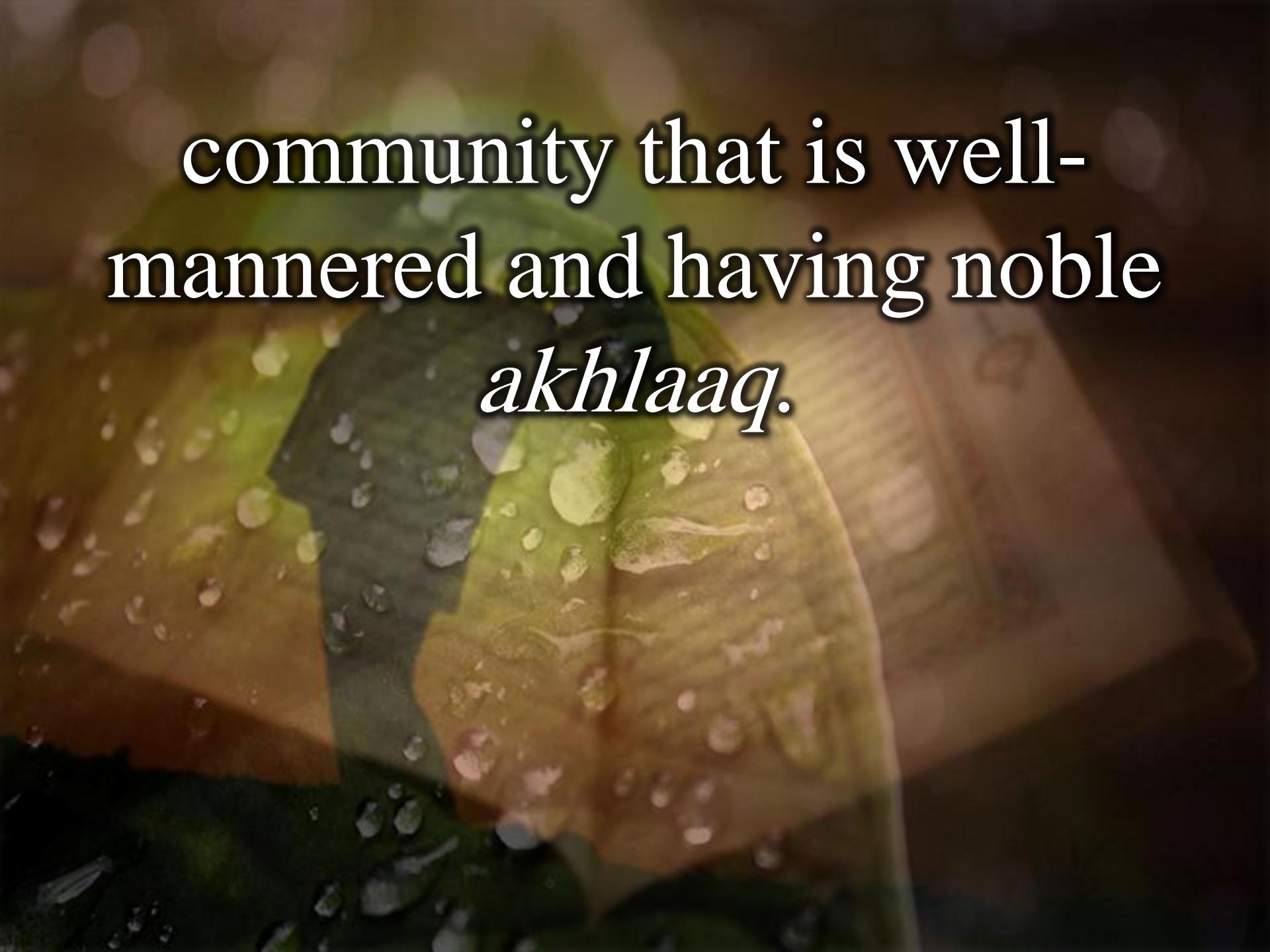
prevented. Avoid deeds that violate the *Sharee‘ah* and human nature such as fornication, sodomy, *khalwah* (seclusion with non-*mahram*), rape, infidelity, incest,



cohabitation without *nikaah*, foundling, killing newborn, promiscuity, slandering others, backbiting, and many more. If they are left unaddressed, then there will be chaos in the social



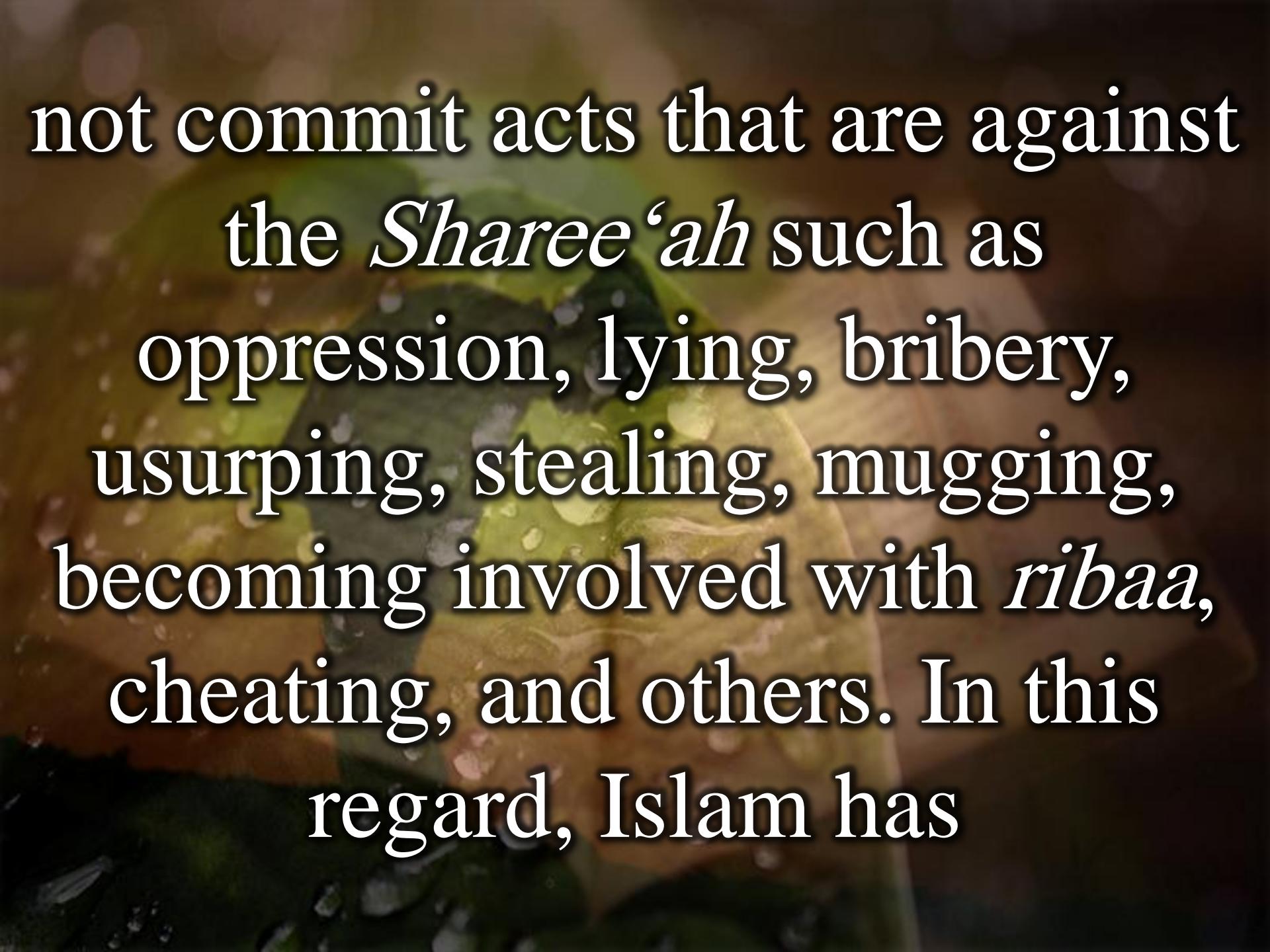
system, causing rupture and collapse of the social structure. A good lineage must be well preserved for the sake of protecting the dignity and sanctity of the human being, in producing a



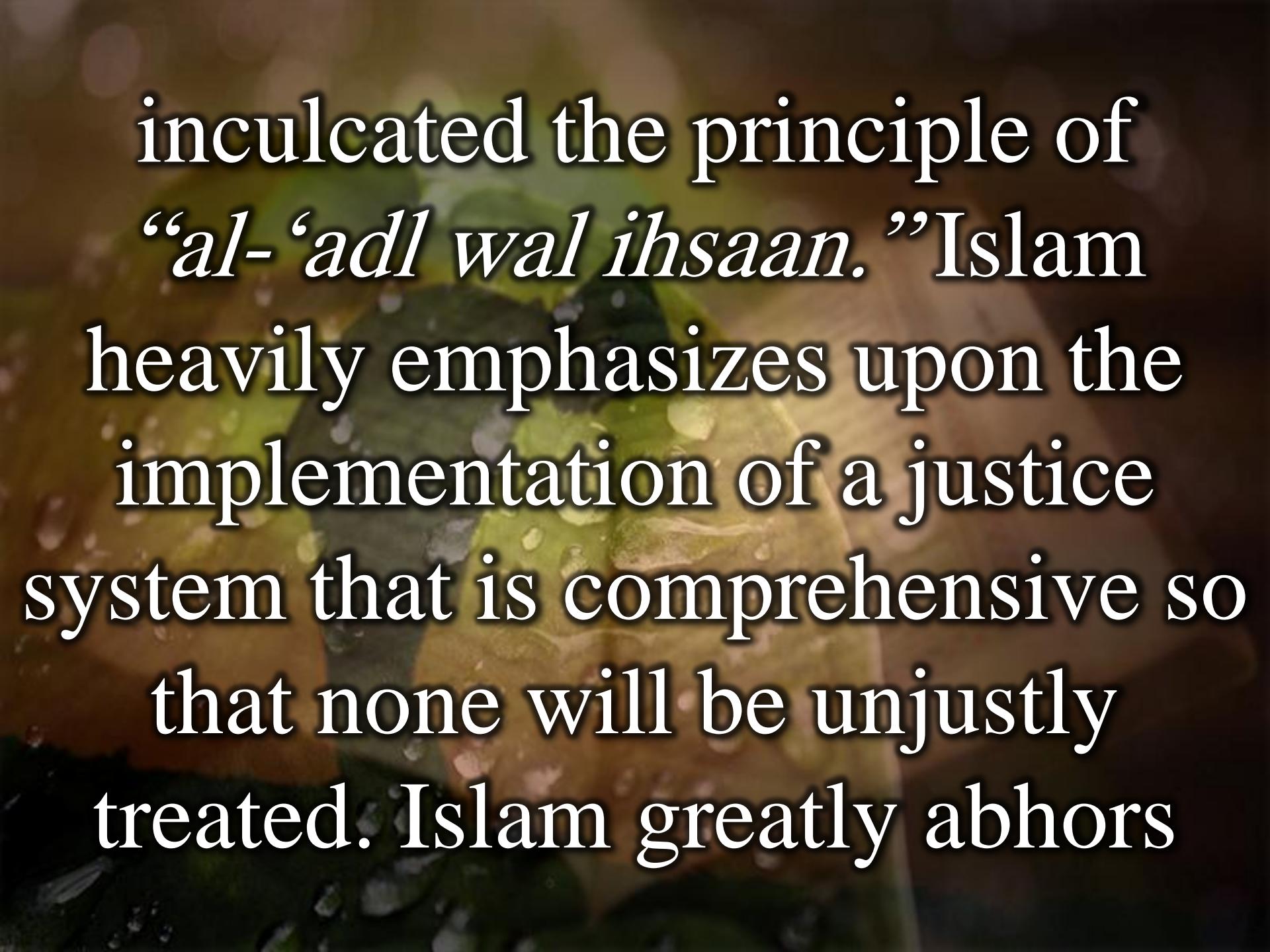
community that is well-mannered and having noble *akhlaaq*.

Fifth: Protecting the wealth

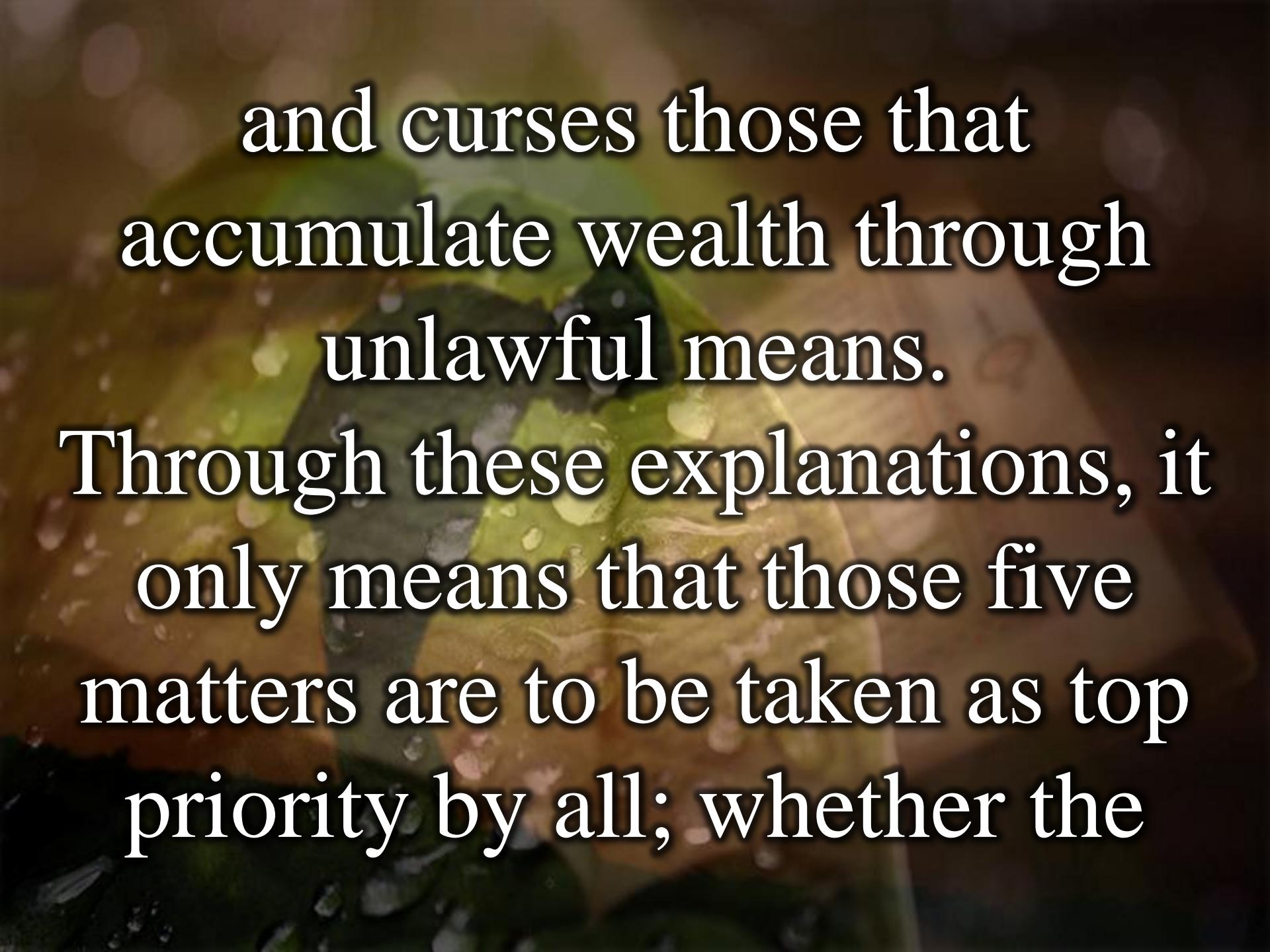
The example of cutting the hand for those convicted of stealing, actually intends to protect the wealth of all. Islam teaches its adherents to



not commit acts that are against the *Sharee'ah* such as oppression, lying, bribery, usurping, stealing, mugging, becoming involved with *ribaa*, cheating, and others. In this regard, Islam has

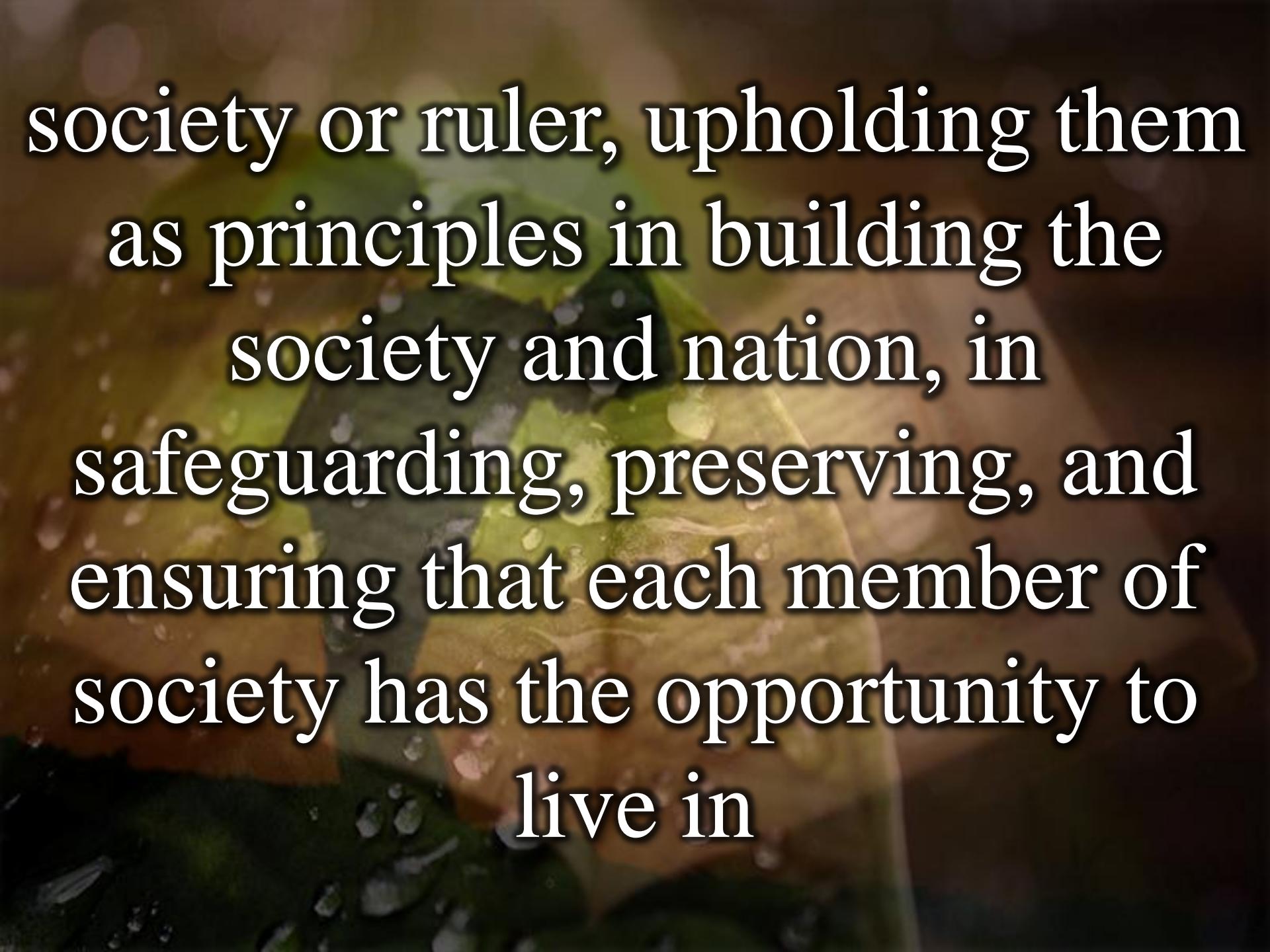


inculcated the principle of “*al-‘adl wal ihsaan*.” Islam heavily emphasizes upon the implementation of a justice system that is comprehensive so that none will be unjustly treated. Islam greatly abhors



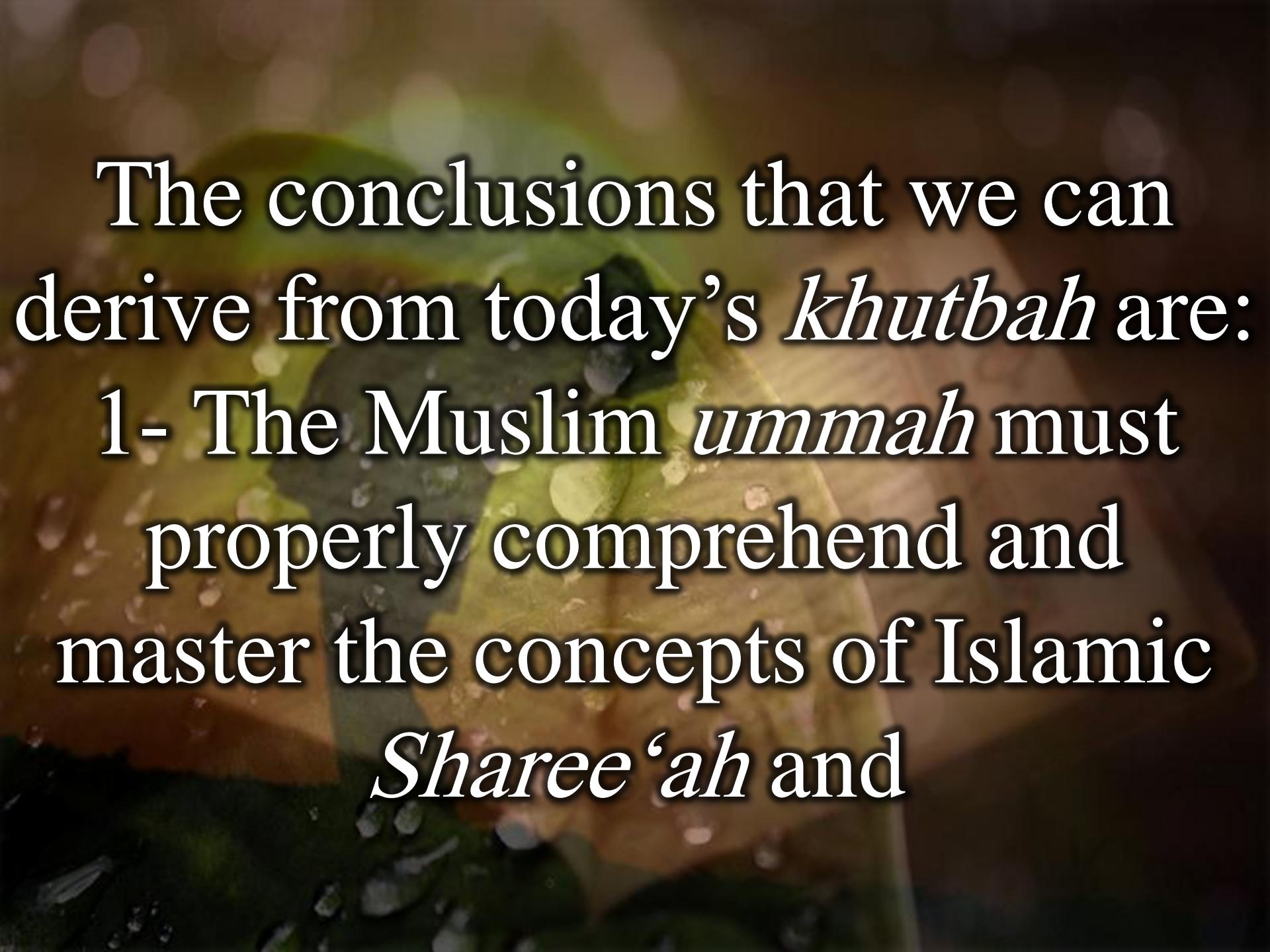
and curses those that accumulate wealth through unlawful means.

Through these explanations, it only means that those five matters are to be taken as top priority by all; whether the



society or ruler, upholding them
as principles in building the
society and nation, in
safeguarding, preserving, and
ensuring that each member of
society has the opportunity to
live in

comfort, safety, and tranquility.
Allah mentions in al-Qur'an:
**“And We have not sent you,
[O Muhammad], except as a
mercy to the worlds.”** (al-
Anbiyaa' 21:107)

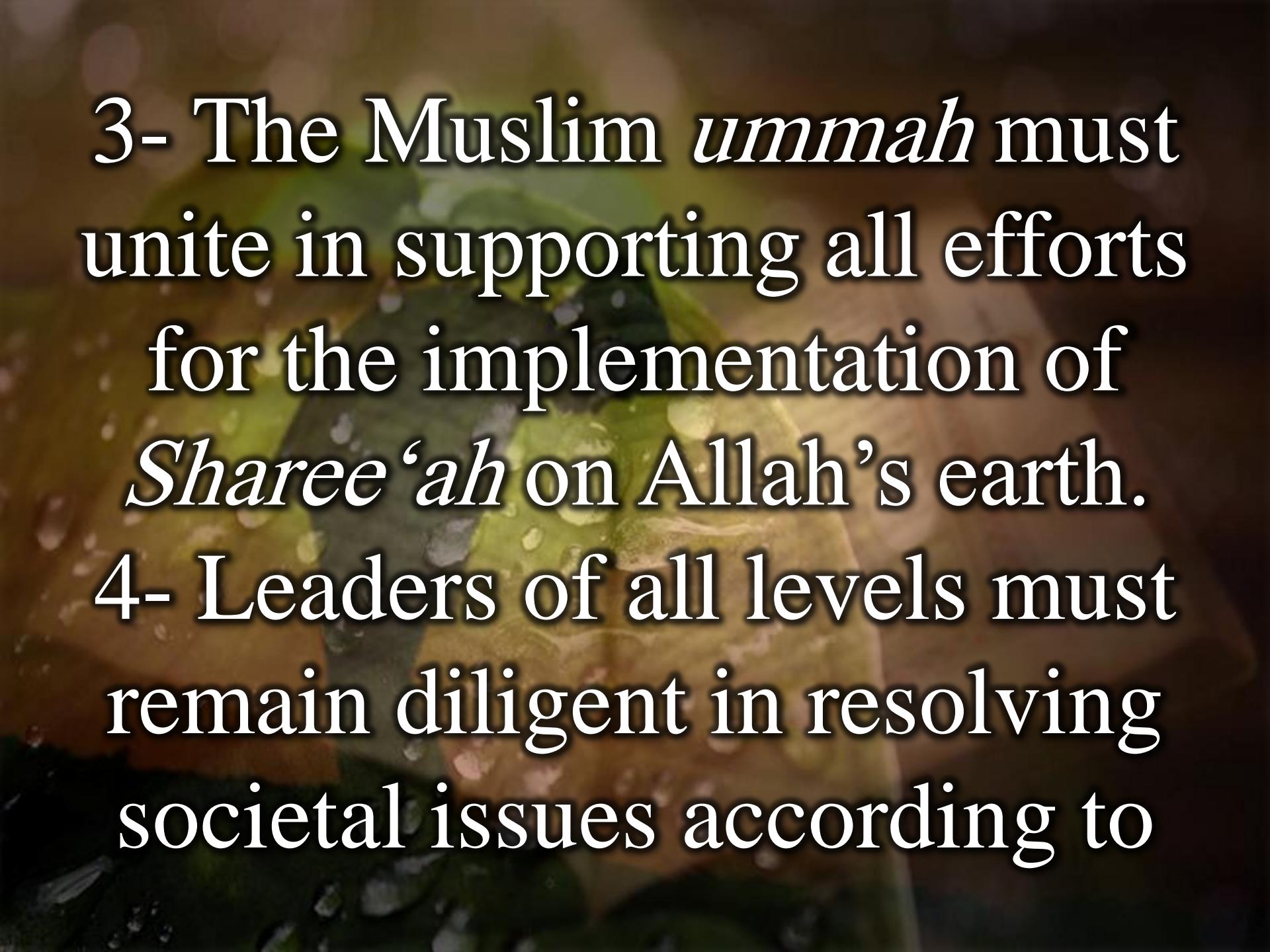


The conclusions that we can derive from today's *khutbah* are:

- 1- The Muslim *ummah* must properly comprehend and master the concepts of Islamic *Sharee'ah* and

Maqaasid ash-Sharee‘ah.

2- The Muslim *ummah* must fully accept the *Sharee‘ah* with certainty that Islamic laws provide the best system for all.



3- The Muslim *ummah* must unite in supporting all efforts for the implementation of *Sharee‘ah* on Allah’s earth.

4- Leaders of all levels must remain diligent in resolving societal issues according to

the *Sharee‘ah*.

Therefore, we must have certainty that the implementation of the *Sharee‘ah* will incur blessings and security upon our society and nation.

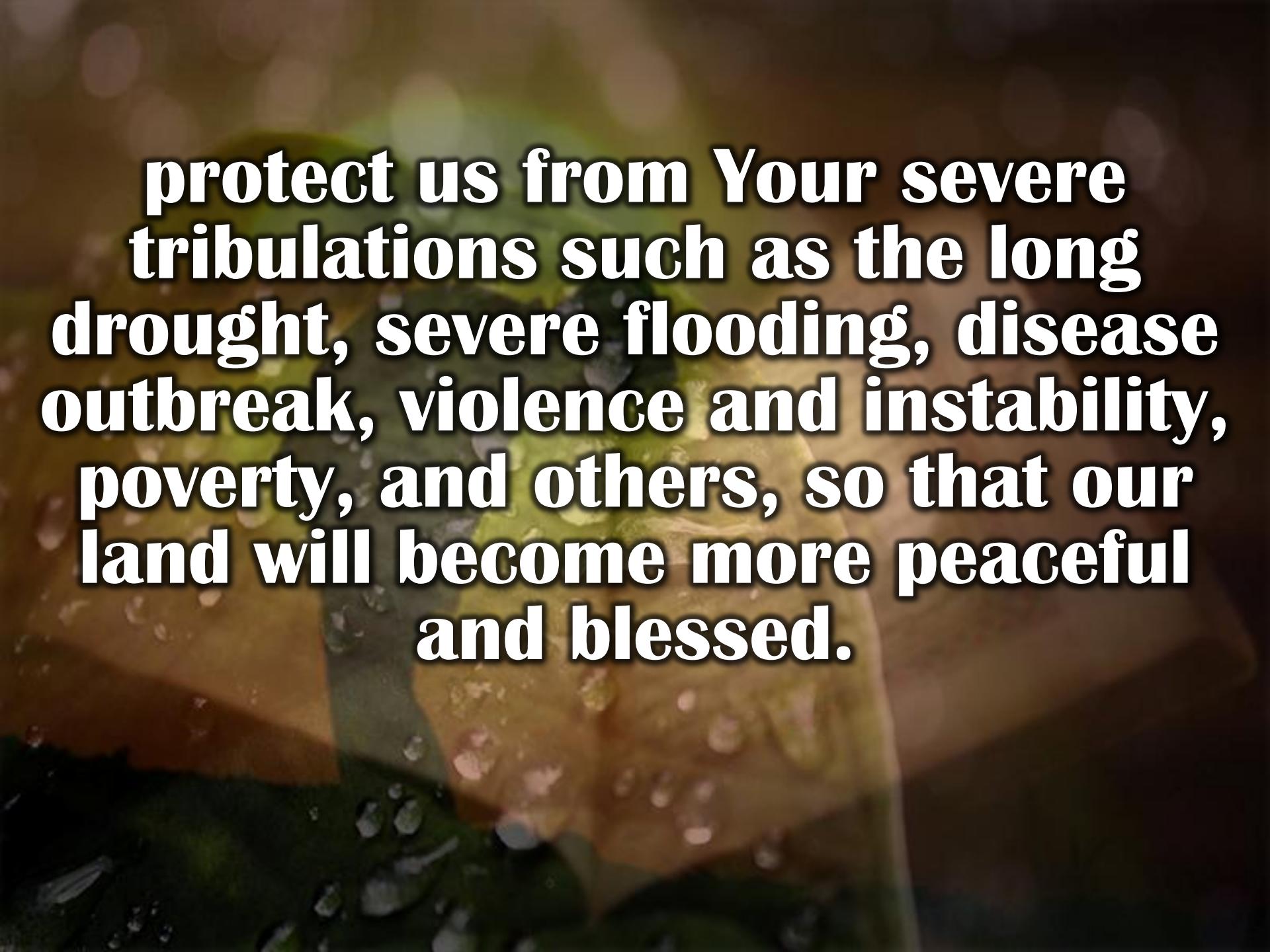
“Then We will surely relate [their deeds] to them with knowledge, and We were not [at all] absent.”

(al-A‘raaf 7:7)

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ وَنَفَعَنِي
وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلَ
مِنِّي وَمِنْكُمْ تِلَاوَتُهُ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ. أَقُولُ
قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِي وَلَكُمْ وَلِسَائِرِ
الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ فَاسْتَغْفِرُوهُ
إِنَّهُ 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.

O Allah, we implore upon you, keep us steadfast upon the methodology of *Ahlus Sunnah wal Jamaa'ah*, and protect us from ‘aqeedah and practices that are misguided and deviated such as extreme Shee‘ism, Qaadiyani, and others.

**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.**

and also those that have given away and endowed (*waqf*) their wealth to the Selangor Islamic Development Trust Fund (*Tabung Amanah Pembangunan Islam Selangor*) with eternal rewards until the Hereafter.

**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***



سُبْحَانَ رَبِّ الْعَالَمِينَ

JABATAN AGAMA ISLAM SELANGOR

DI SEDIAKAN OLEH :
BAHAGIAN KHUTBAH,
JABATAN AGAMA ISLAM SELANGOR

ILLUSTRASI OLEH :
UNIT TEKNOLOGI MAKLUMAT,
JABATAN AGAMA ISLAM SELANGOR