



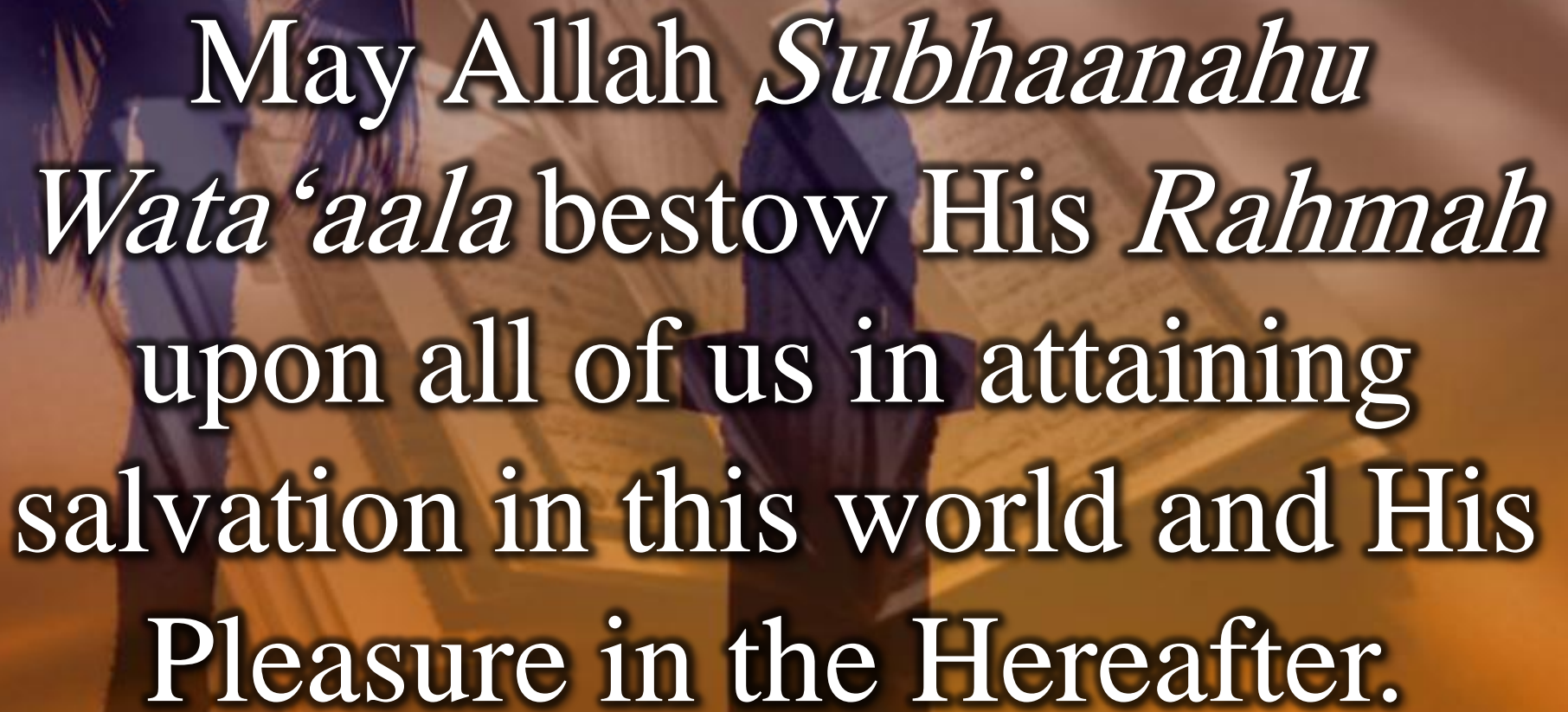
جَابَاتَانِ اِغَامَا اِسْلَامِ سِلَانْغُورِ

JABATAN AGAMA ISLAM SELANGOR

HUDOOD FROM THE ISLAMIC PERSPECTIVE



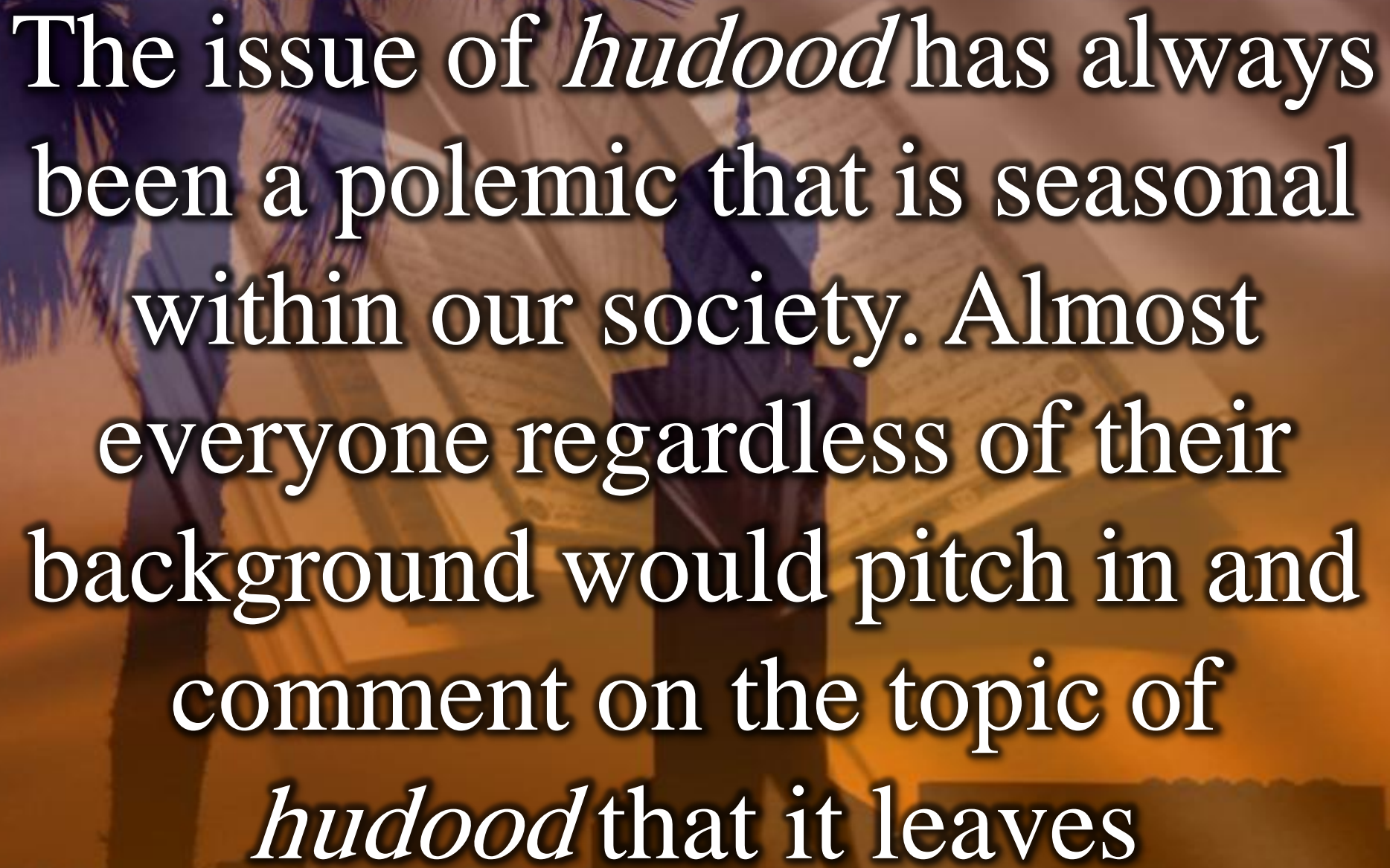
I would like to remind myself
and all of us to strive in
increasing our *taqwa* of Allah
by upholding all of His
Commands and avoiding all of
His prohibitions.



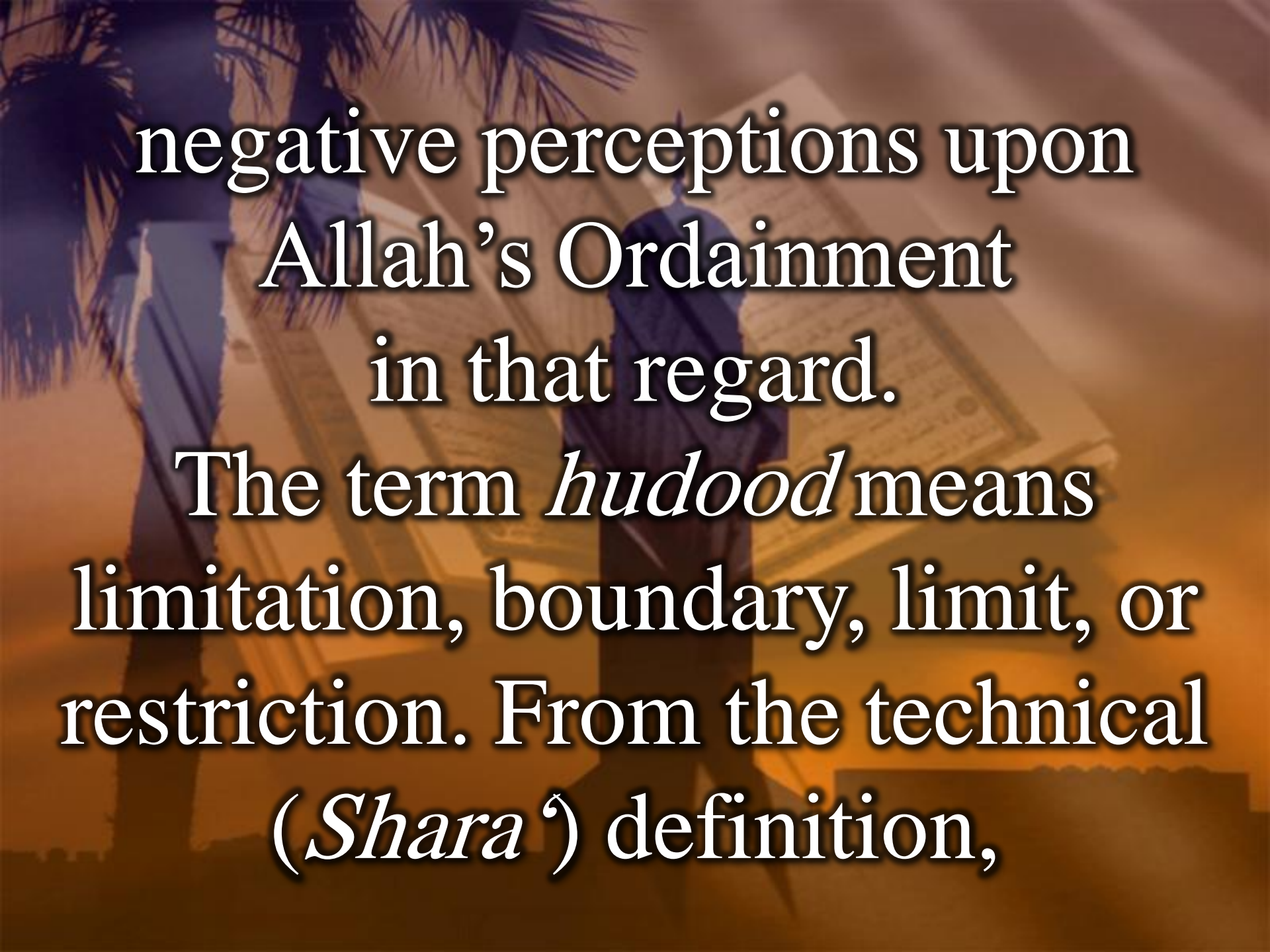
May Allah *Subhaanahu*
Wata'aala bestow His *Rahmah*
upon all of us in attaining
salvation in this world and His
Pleasure in the Hereafter.

The background features a warm, golden-brown sunset scene. In the center, a large, dark silhouette of a mosque dome with a finial is visible. To the left, the fronds of palm trees are silhouetted against the sky. The overall atmosphere is serene and spiritual.

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

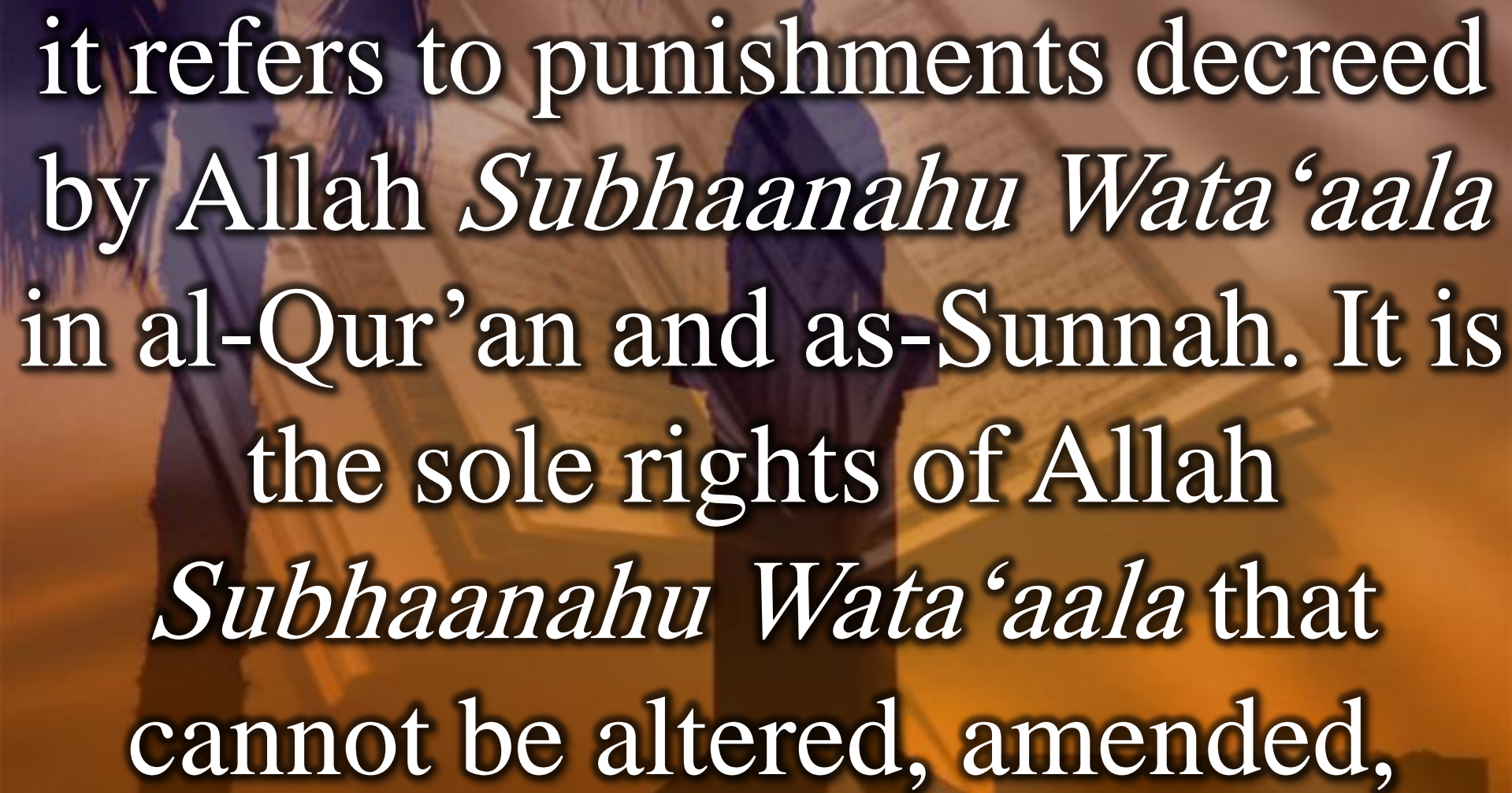
The background of the slide features a person wearing a blue hooded garment, possibly a hoodie or a traditional hooded robe, standing against a warm, orange-hued sunset or sunrise sky. The person's face is obscured by the hood. The overall tone is contemplative and somewhat somber.

The issue of *hudoood* 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 *hudoood* that it leaves

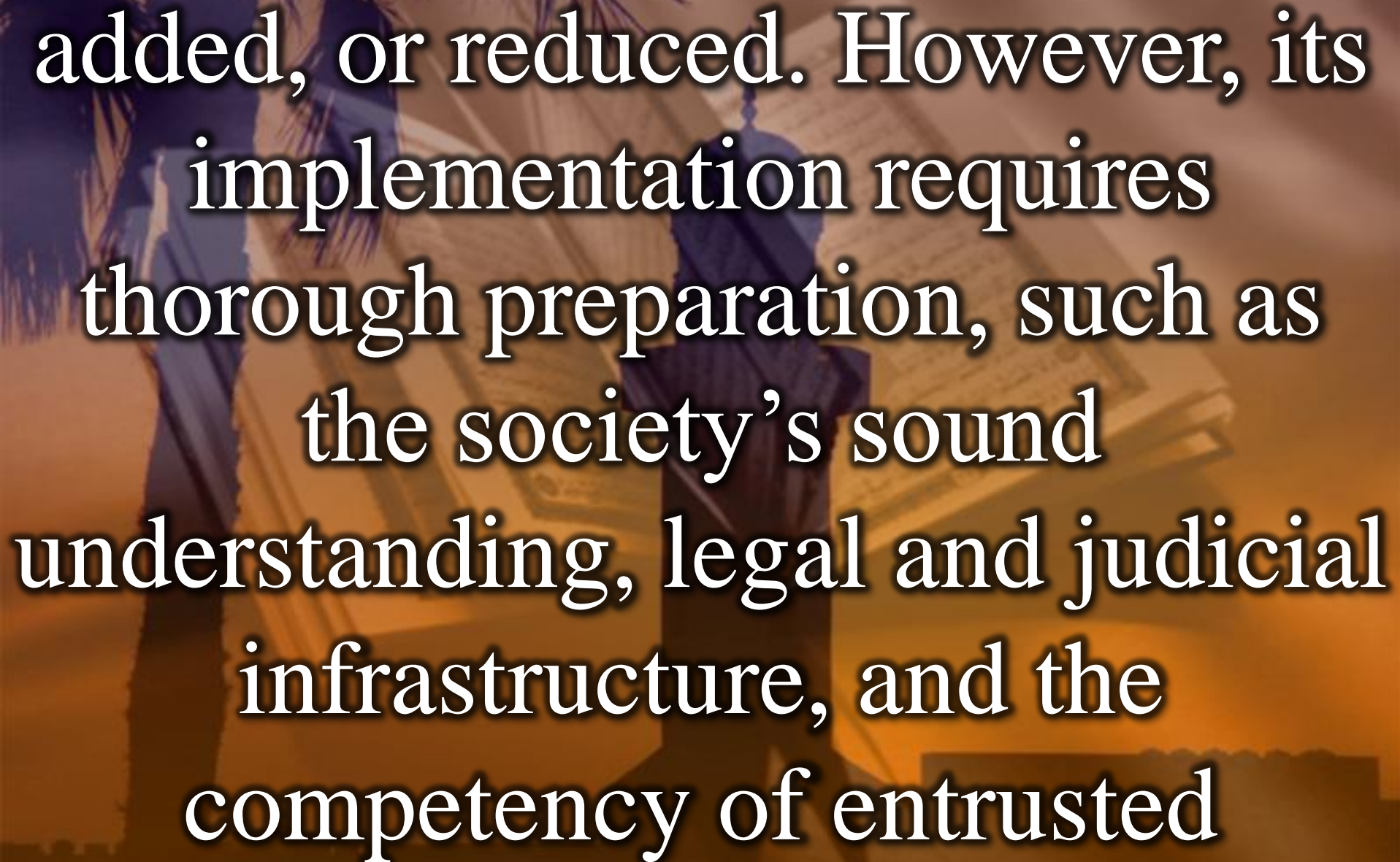
The background of the slide features a warm, orange-toned image. On the left, there are several palm trees. In the center, a person wearing a blue uniform and a cap is seen from behind, looking towards the right. The overall scene suggests an outdoor setting, possibly a tropical or coastal area.

negative perceptions upon
Allah's Ordainment
in that regard.

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

The background of the slide features a warm, orange-toned image. On the left, there are silhouettes of palm trees. In the center, a person wearing a blue uniform and a cap is seen from behind, looking towards the right. The overall scene is dimly lit, with the person's uniform standing out against the background.

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

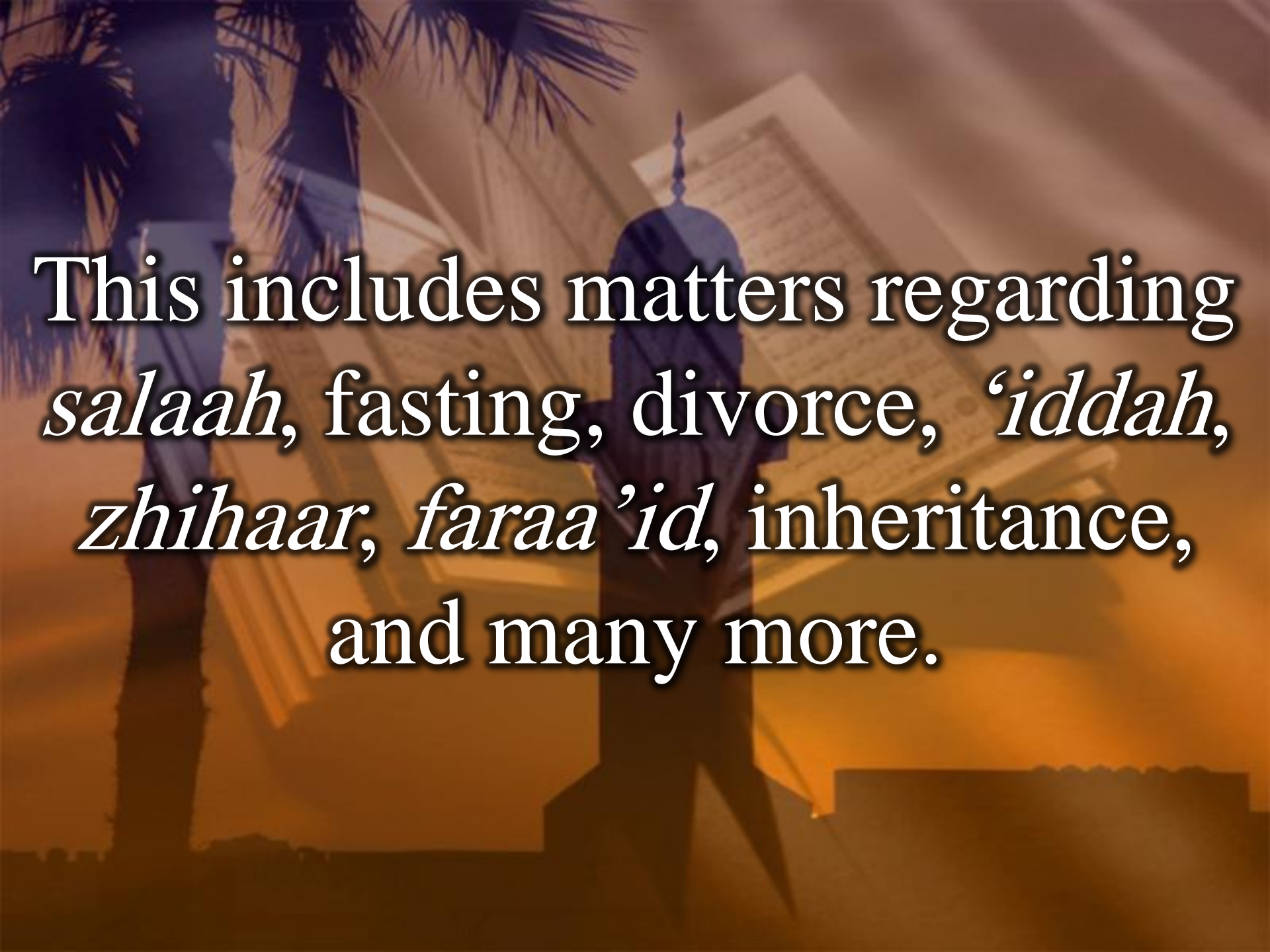
The background of the slide features a person in a graduation cap and gown, standing in front of a building. The image is semi-transparent and serves as a backdrop for the text.

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

The background of the slide features a warm, golden-brown color palette. On the left, there are silhouettes of palm trees. In the center, a person is depicted from the back, wearing a traditional blue thobe and a ghutra. The overall scene is softly lit, suggesting a sunset or sunrise. The text is overlaid on this background in a white, serif font with a subtle drop shadow.

bodies. The term *hudood* was repeated 11 times in al-Qur'an.

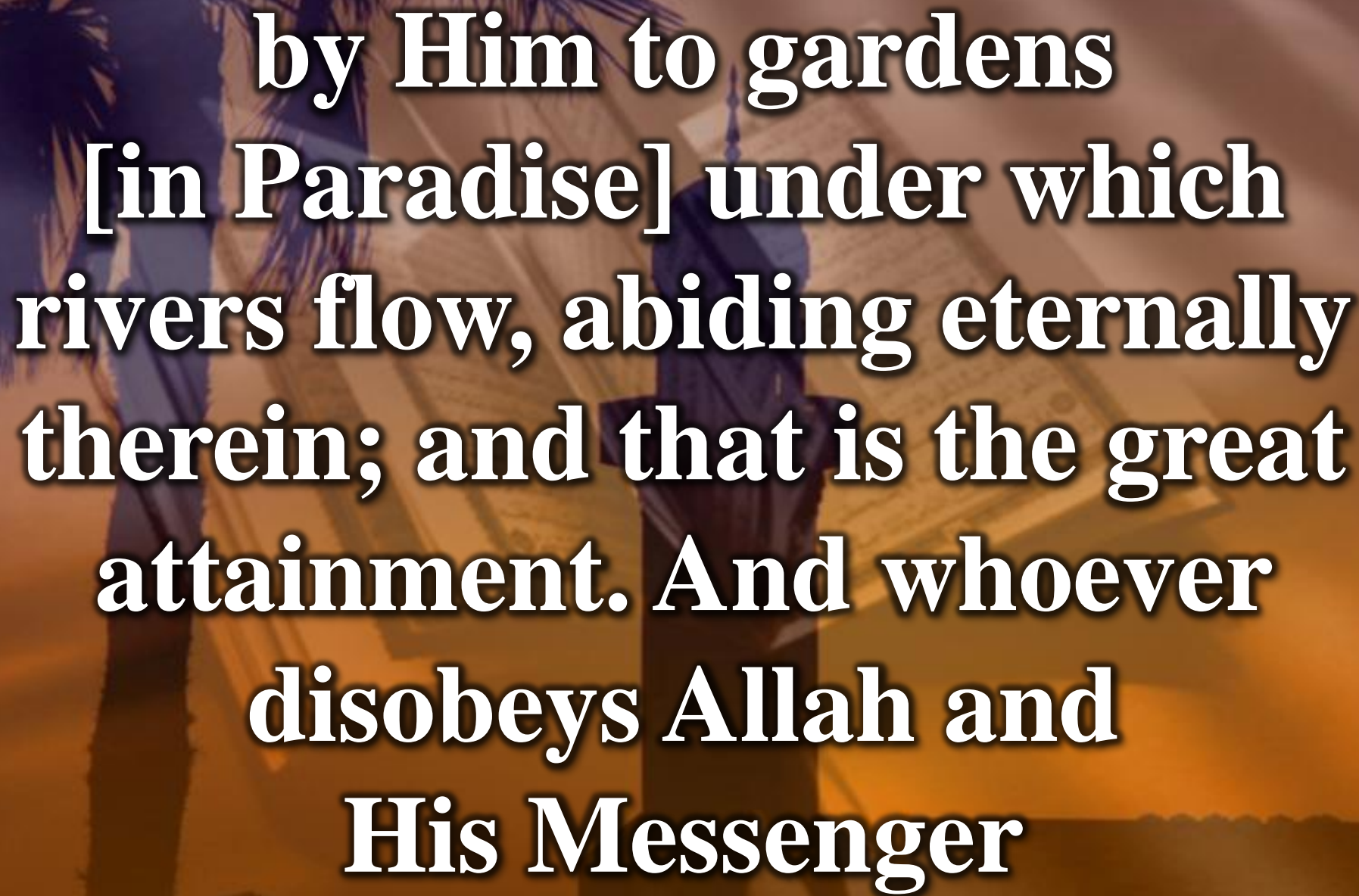
Almost all of them carry the meaning and interpretation as the limits of Allah's Law (*Sharee'ah*).

The background features a warm, golden-brown color palette. On the left, there are dark silhouettes of palm trees. In the center and right, a large, semi-transparent image of a mosque dome with a minaret is visible, set against a bright, glowing light source that creates a lens flare effect. The overall atmosphere is serene and spiritual.

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**

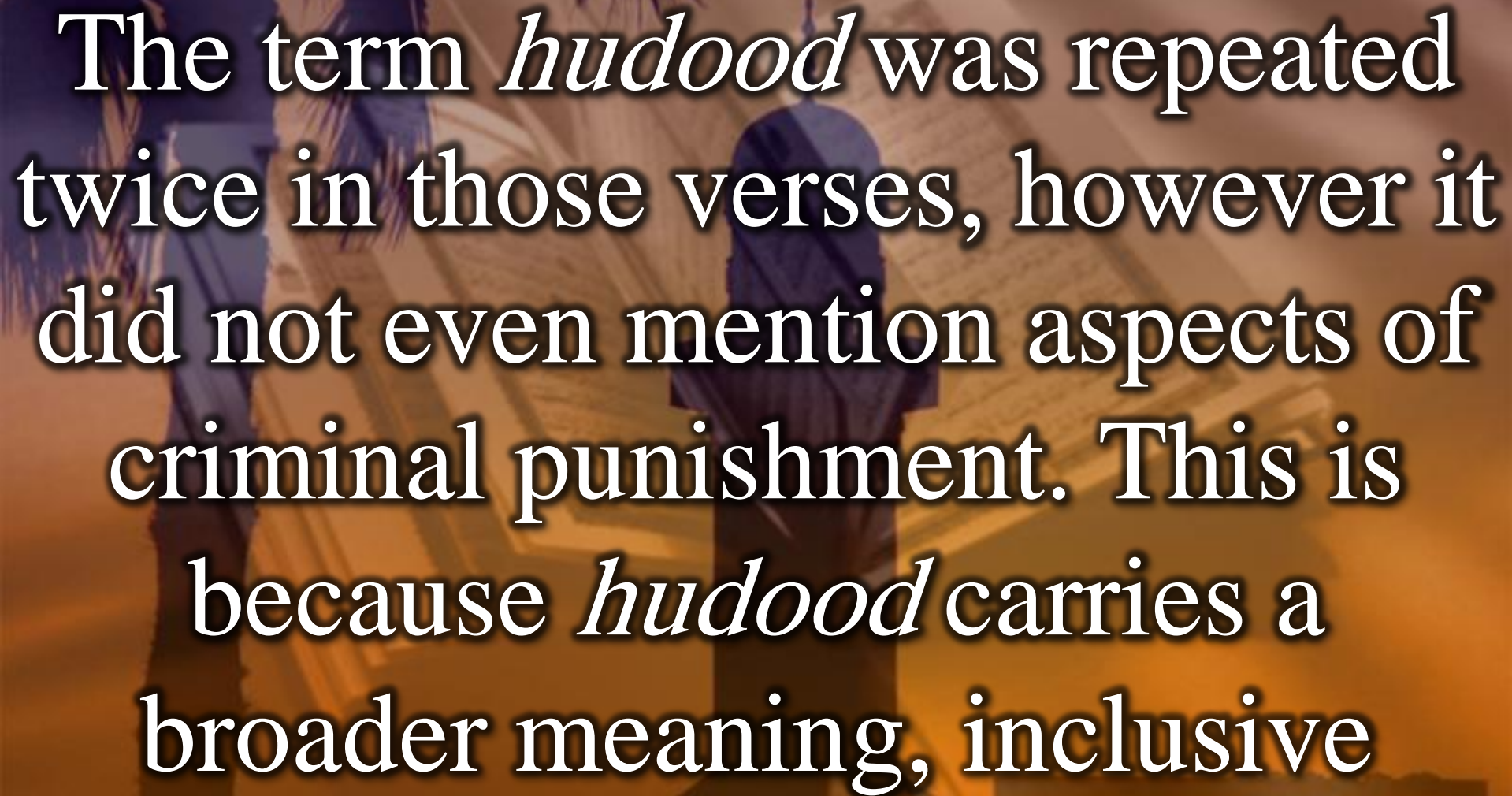


**by Him to gardens
[in Paradise] under which
rivers flow, abiding eternally
therein; and that is the great
attainment. And whoever
disobeys Allah and
His Messenger**

and transgresses

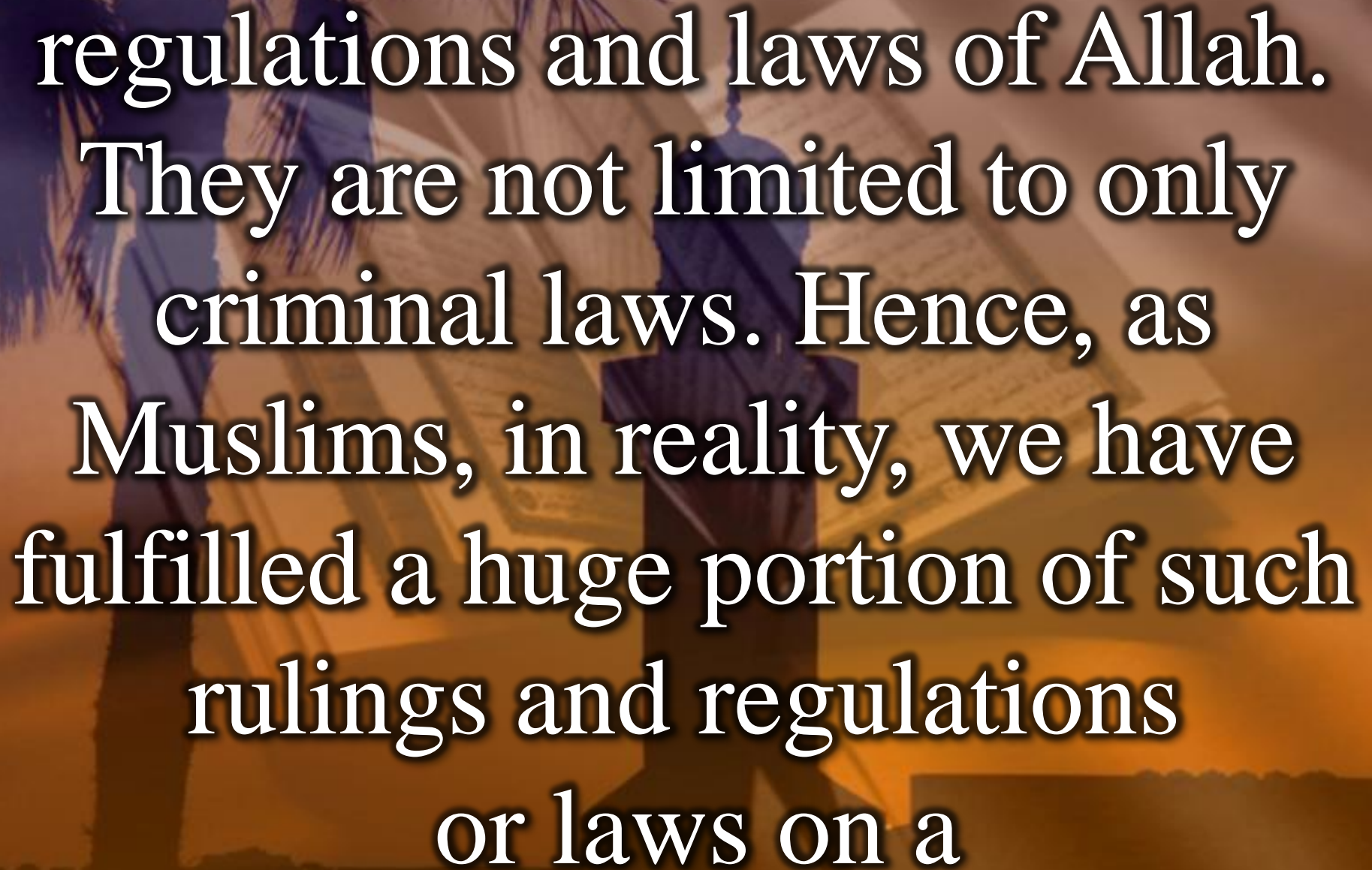
**His limits - He will put him
into the Fire to abide eternally
therein, and he will have a
humiliating punishment.”**

(an-Nisaa' 4:13-14)

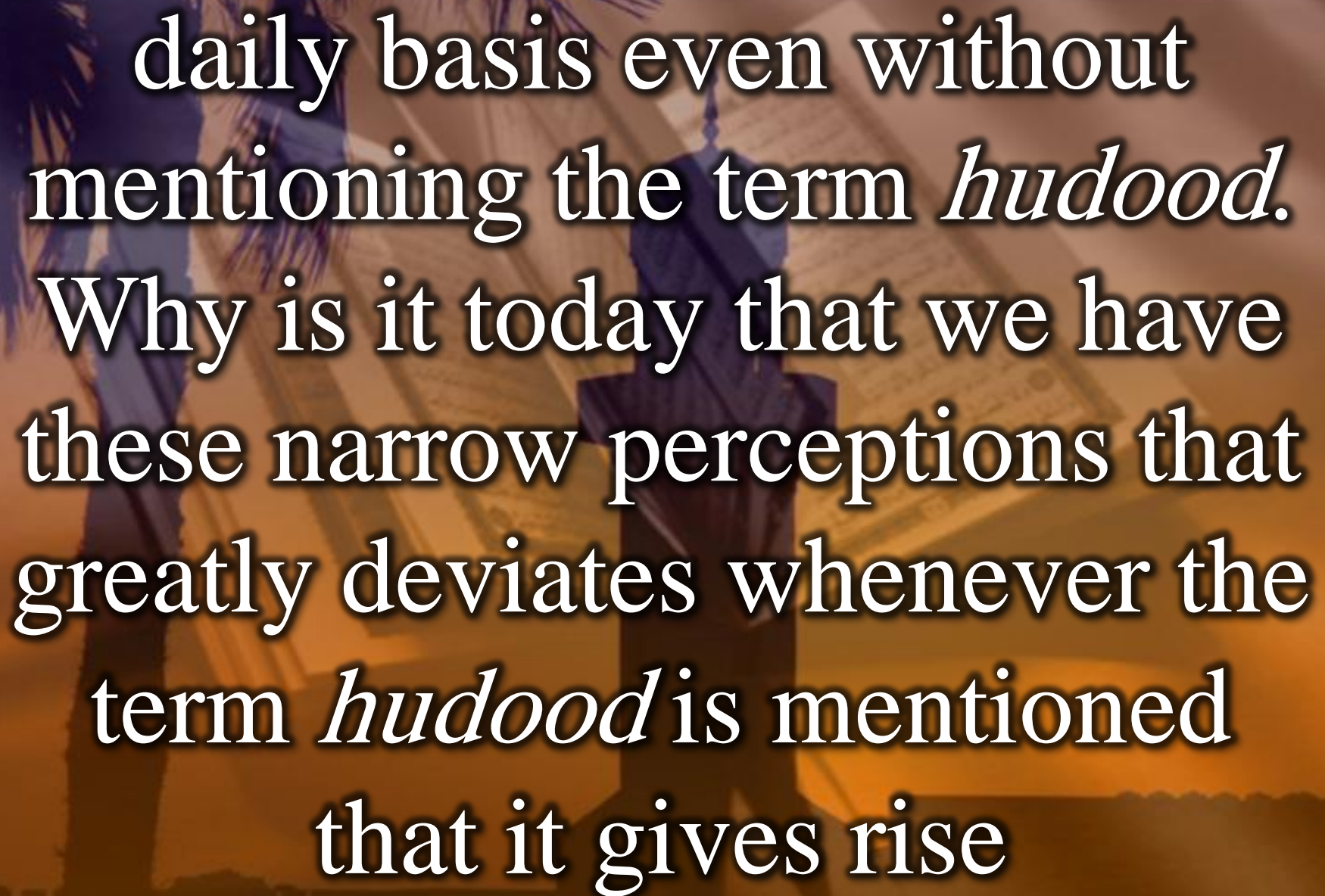
The background of the slide features a warm, orange-toned scene. On the left, the fronds of palm trees are visible. In the center, a person is seen from behind, wearing a blue hooded garment, possibly a niqab or a similar head covering. The overall atmosphere is somewhat somber and evocative.

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

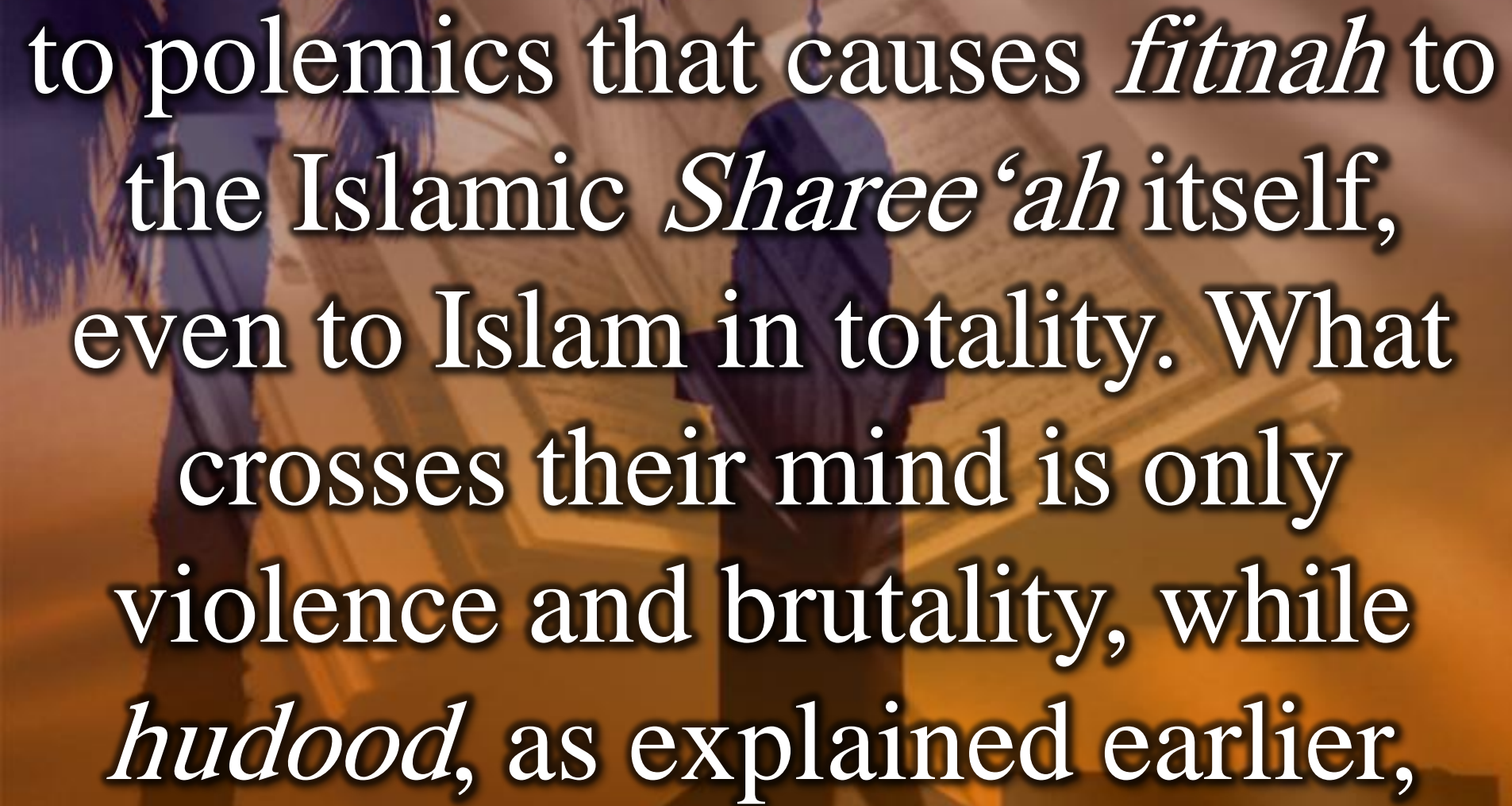
of all *takleefi* rulings that are obligatory to be fulfilled or avoided. In reality, the obligation of *'ibaadah* such as *salaah*, *zakaah*, and others are also a form of compliance with the

The background features a warm, golden-brown color palette. On the left, there are silhouettes of palm trees. In the center, an open book is visible, with its pages slightly blurred. The overall scene is softly lit, creating a serene and scholarly atmosphere.

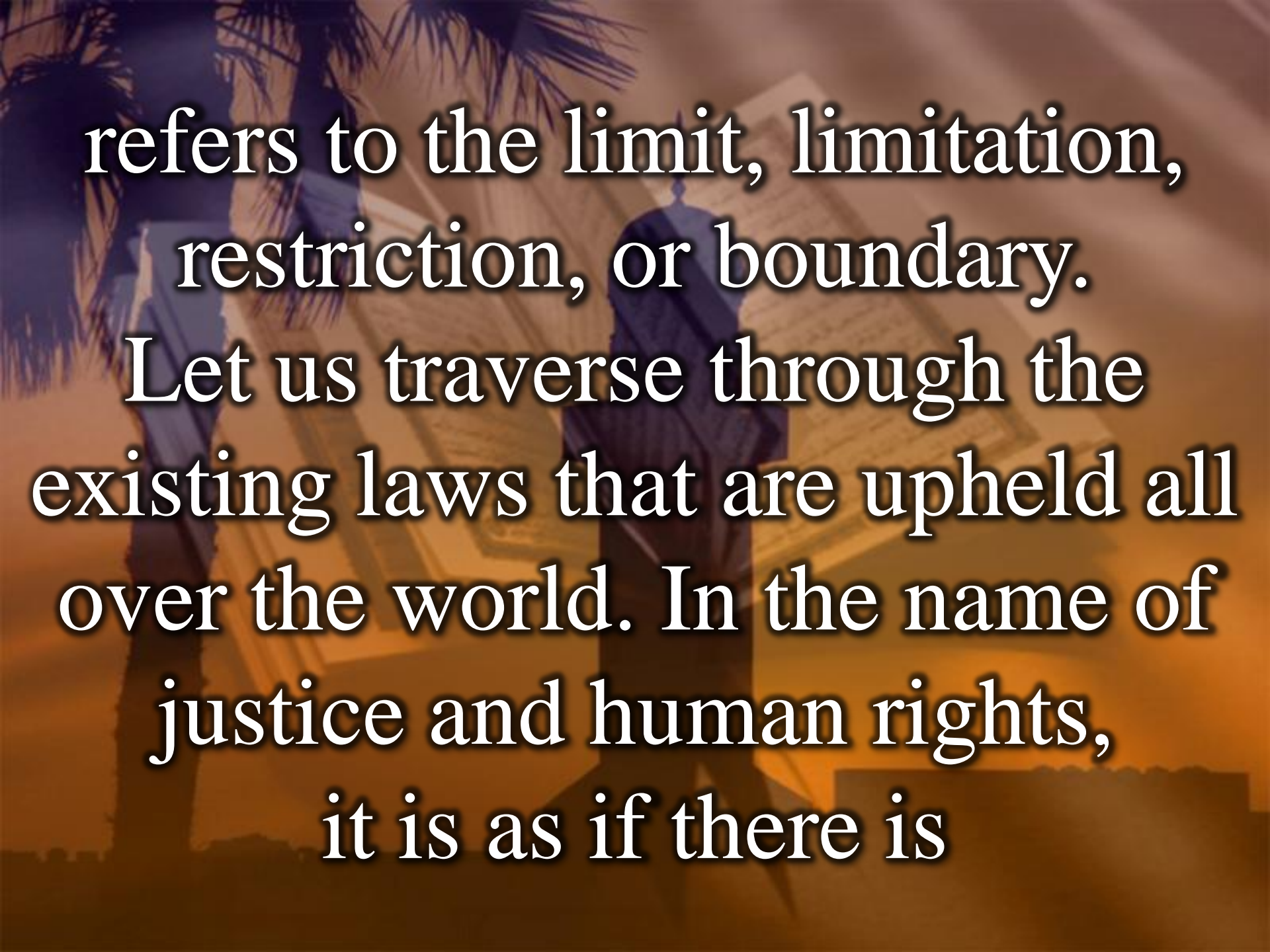
regulations and laws of Allah.
They are not limited to only
criminal laws. Hence, as
Muslims, in reality, we have
fulfilled a huge portion of such
rulings and regulations
or laws on a



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

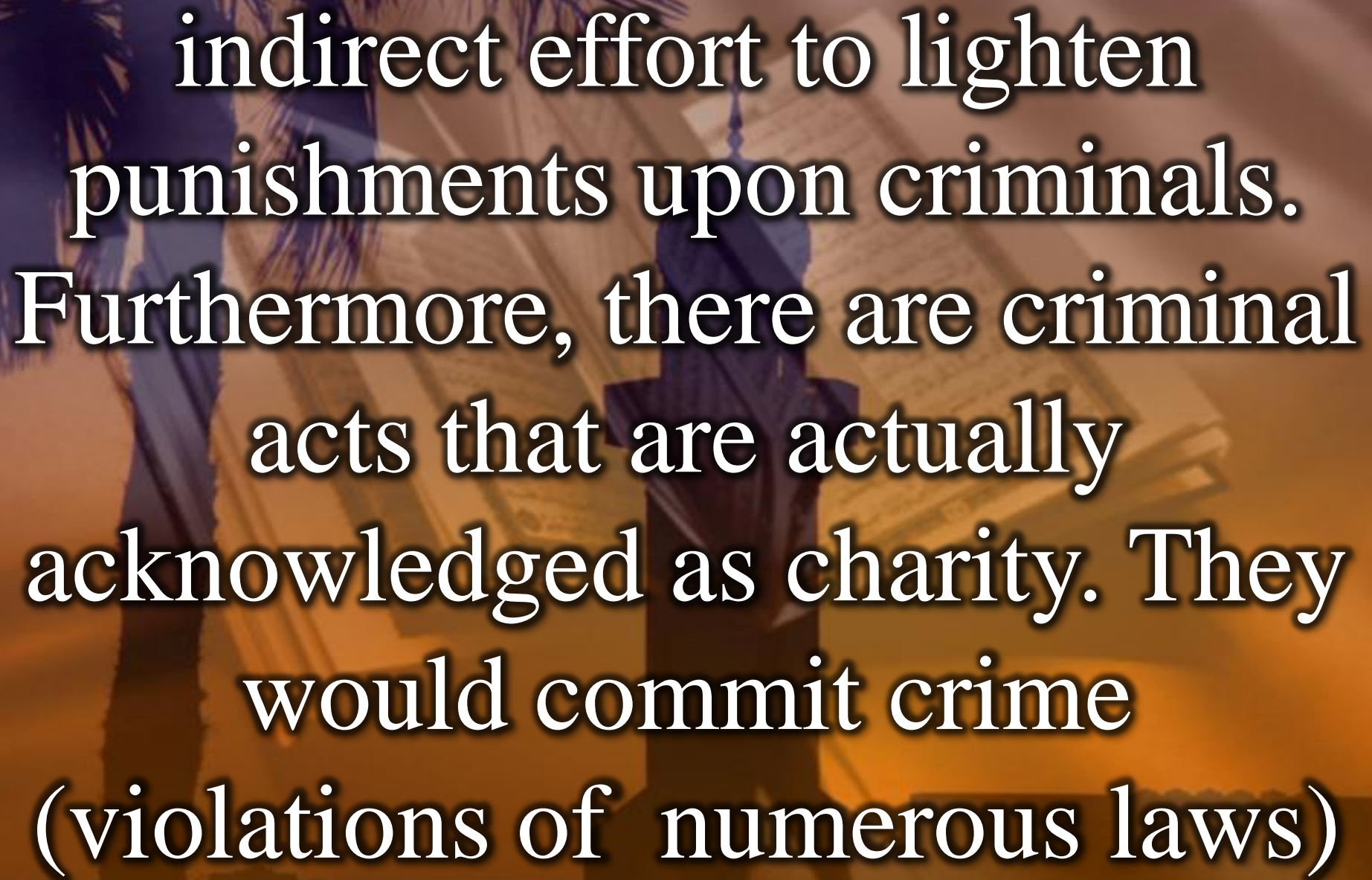
The background of the image shows the interior of a mosque. On the left, there are several palm trees. In the center, a person wearing a blue garment is seen from behind, walking towards a large, open book or manuscript that is resting on a surface. The lighting is warm and golden, creating a serene atmosphere. The text is overlaid on this background in a white, serif font with a black outline.

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 *hudoos*, as explained earlier,

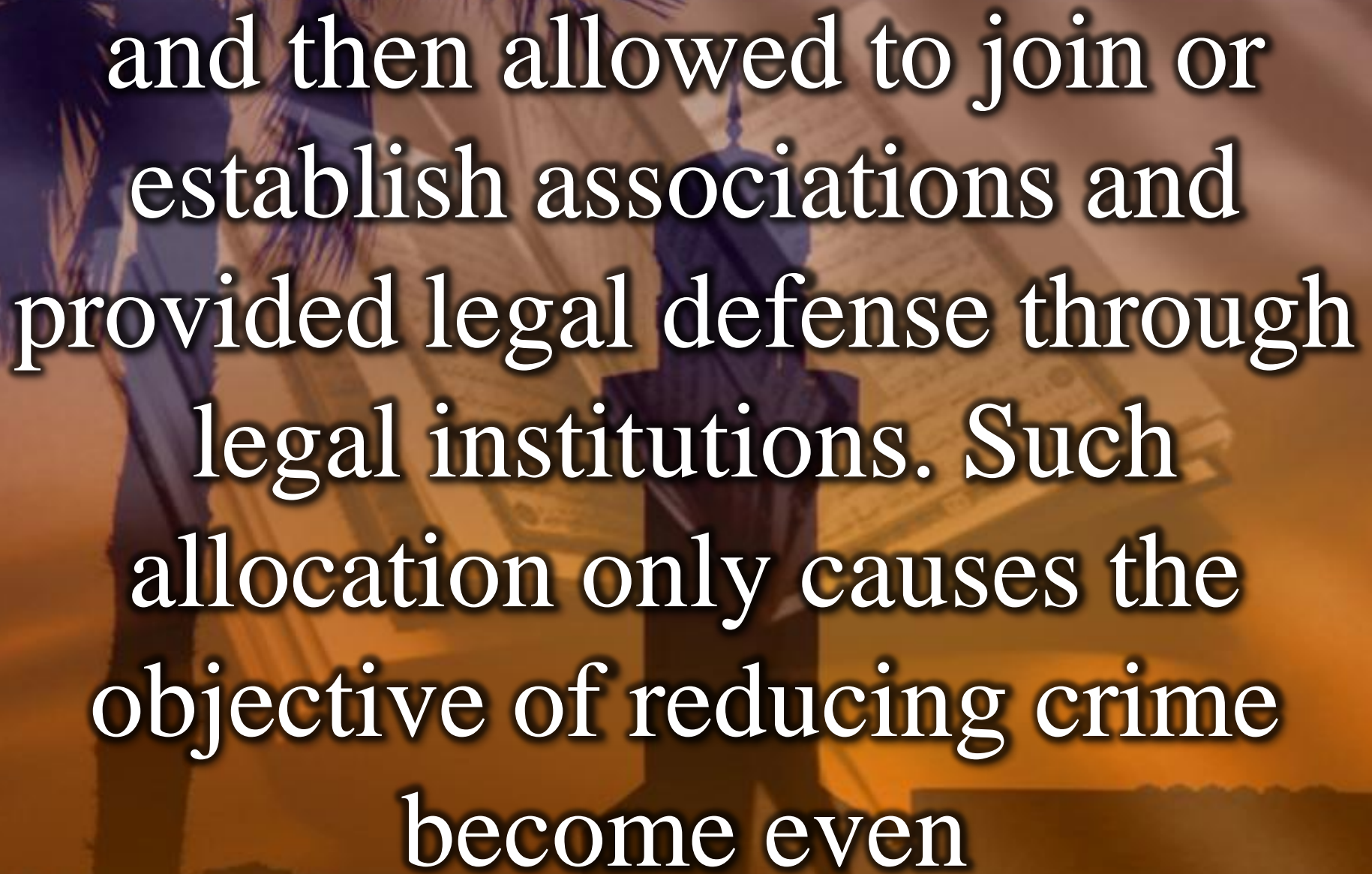
The background of the image features a warm, orange-toned scene with palm trees on the left and a person in a blue shirt standing in the center. The text is overlaid on this background.

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

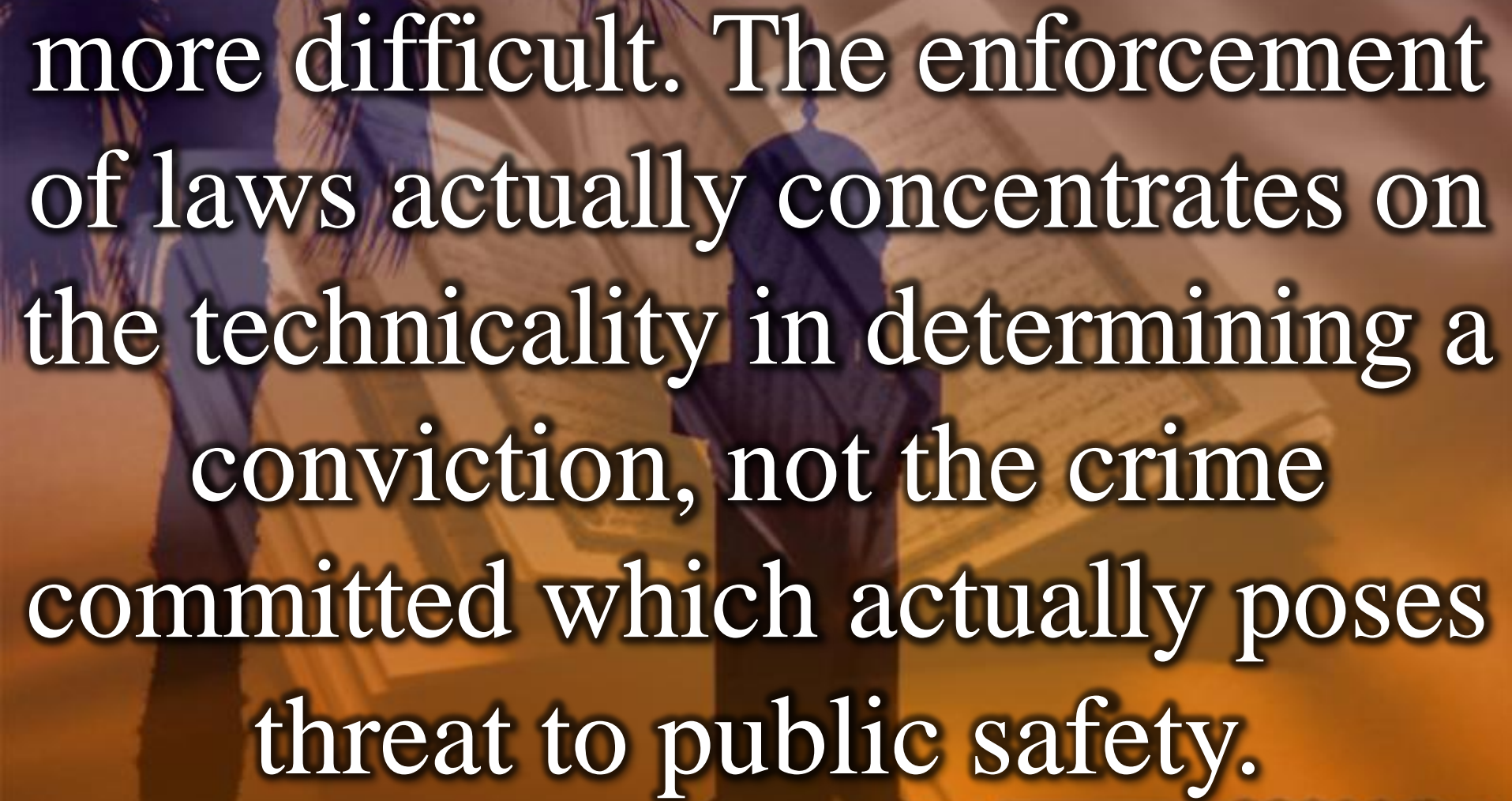
Let us traverse through the
existing laws that are upheld all
over the world. In the name of
justice and human rights,
it is as if there is

The background of the slide features a blurred image of a person in a graduation cap and gown, standing in front of a building with palm trees. The text is overlaid on this image in a white, serif font with a black outline.

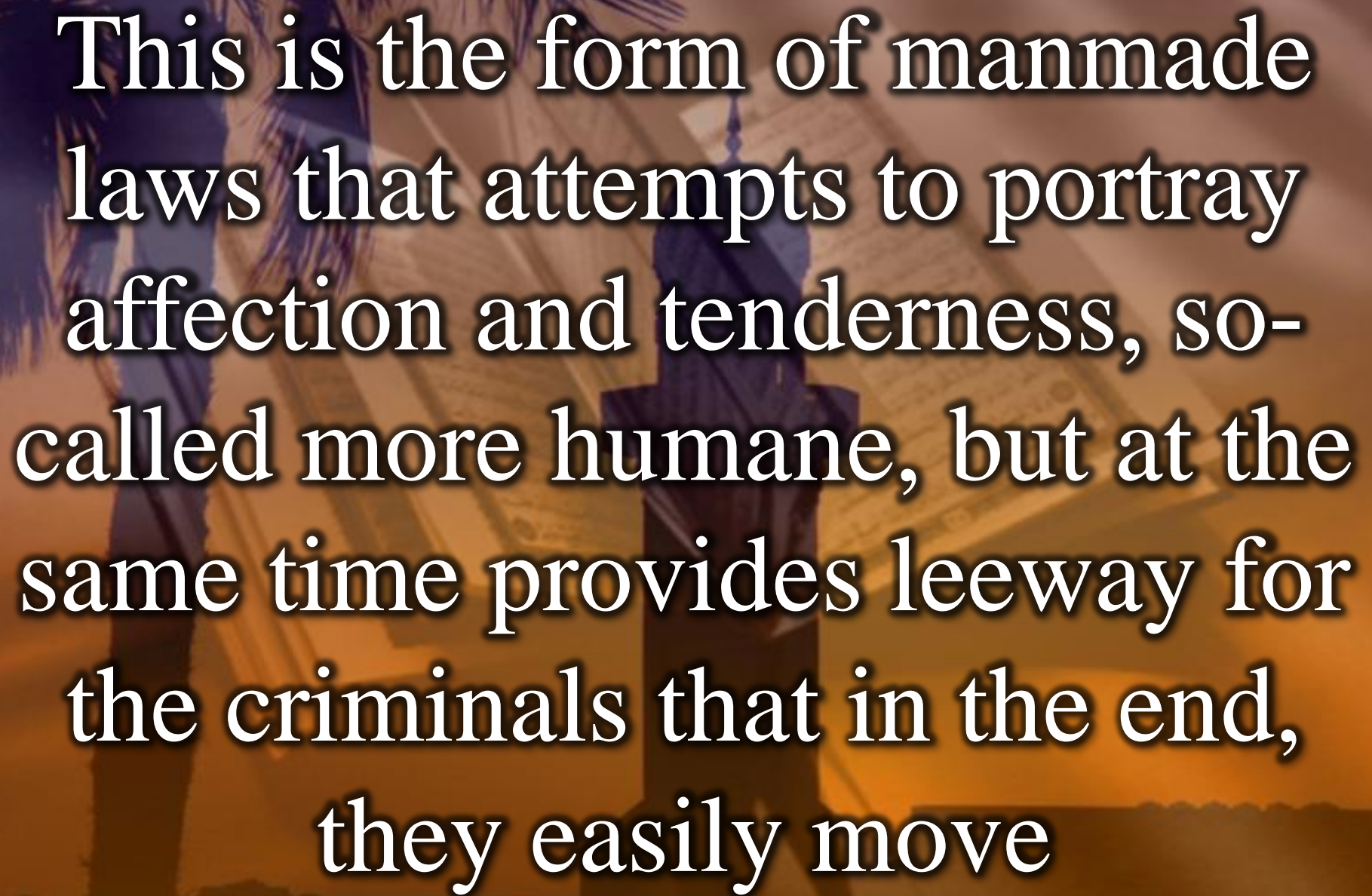
indirect effort to lighten
punishments upon criminals.
Furthermore, there are criminal
acts that are actually
acknowledged as charity. They
would commit crime
(violations of numerous laws)

The background of the slide shows a group of graduates in blue and white gowns and caps, standing in a line. The scene is dimly lit, with a warm, orange-brown glow, possibly from stage lights or a sunset. The text is overlaid on this image.

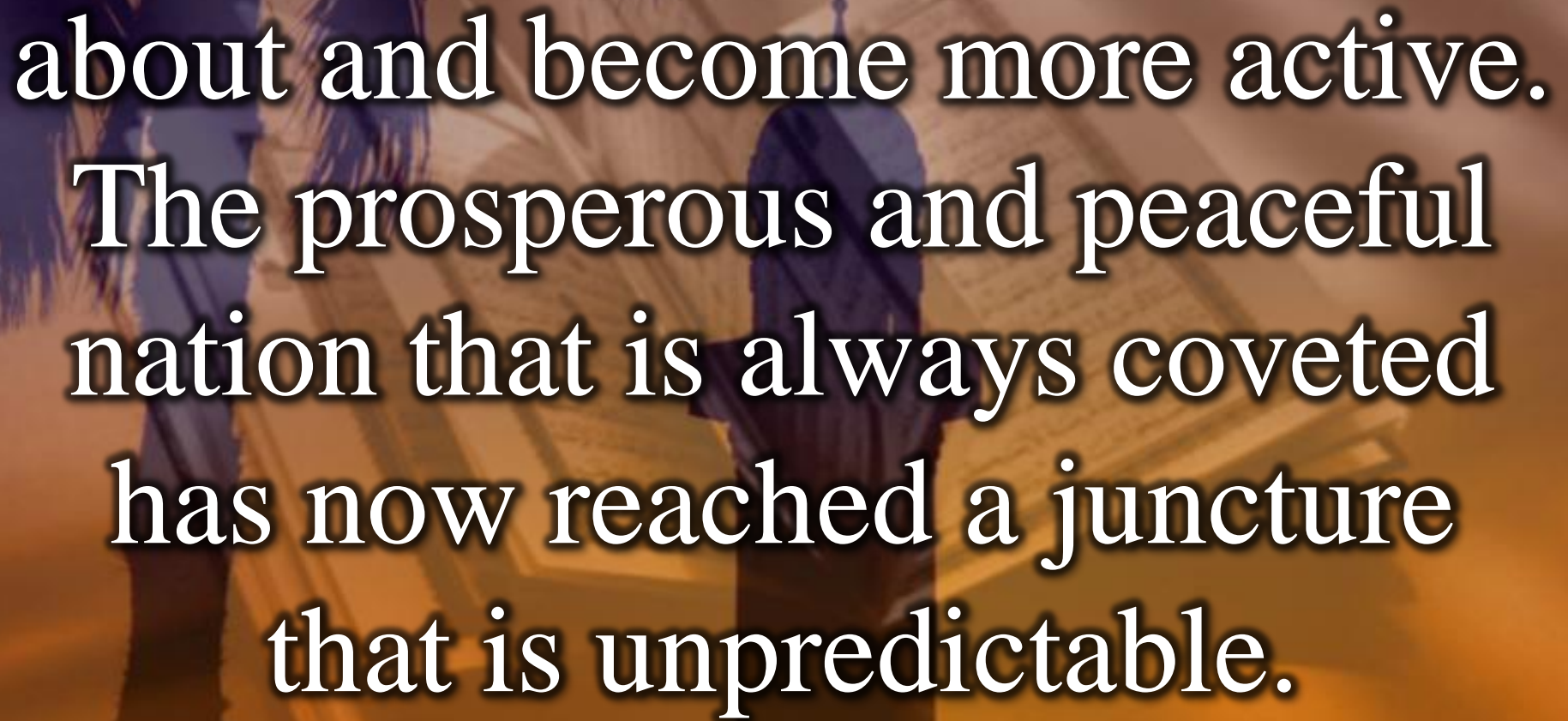
and then allowed to join or
establish associations and
provided legal defense through
legal institutions. Such
allocation only causes the
objective of reducing crime
become even



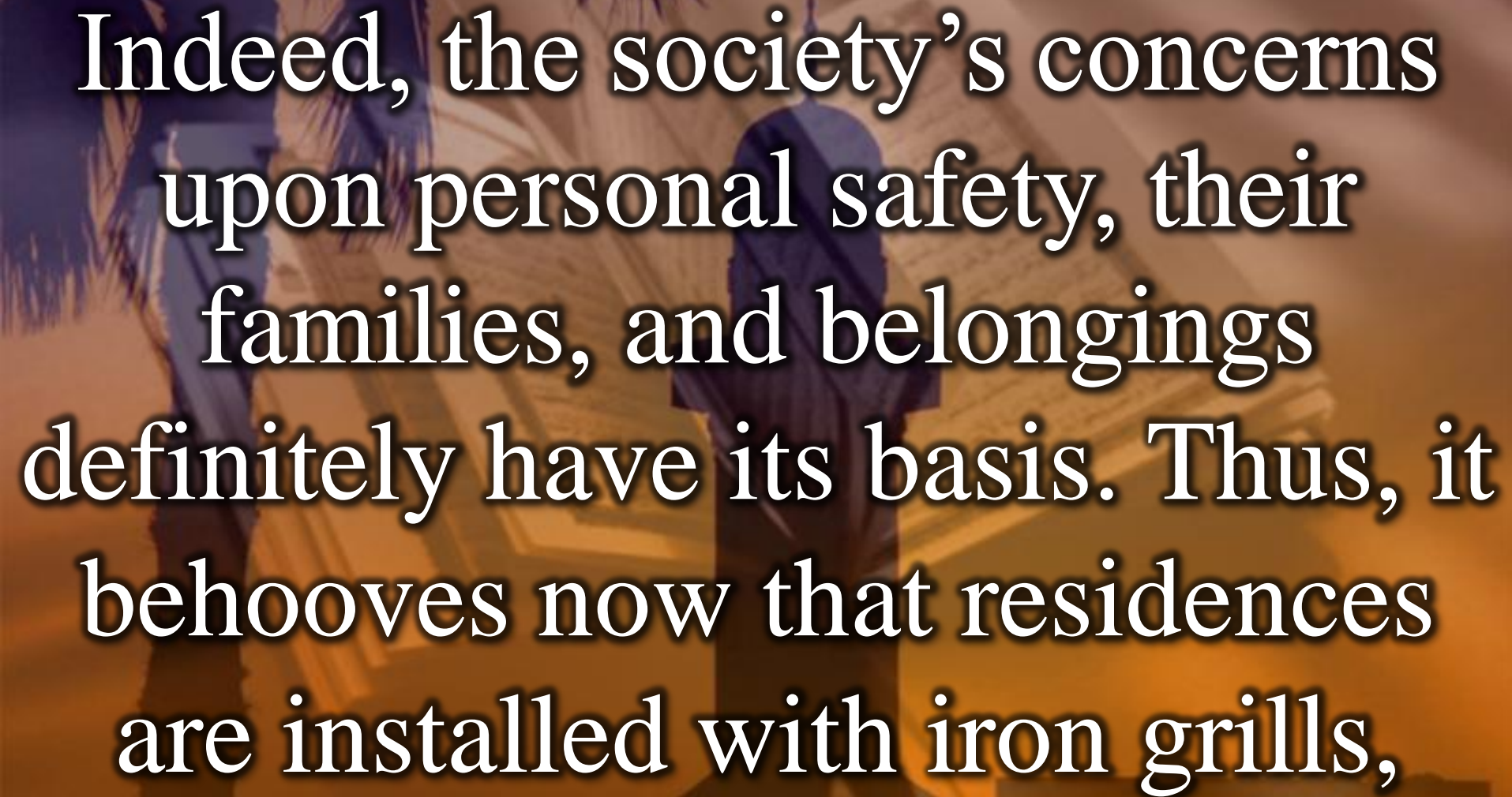
more difficult. The enforcement of laws actually concentrates on the technicality in determining a conviction, not the crime committed which actually poses threat to public safety.

The background of the slide shows a graduate in a blue cap and gown, standing in front of a large, open book. The scene is dimly lit, with a warm, orange-brown glow, suggesting an indoor setting like a library or a graduation hall. The text is overlaid on this image in a white, serif font with a black outline.

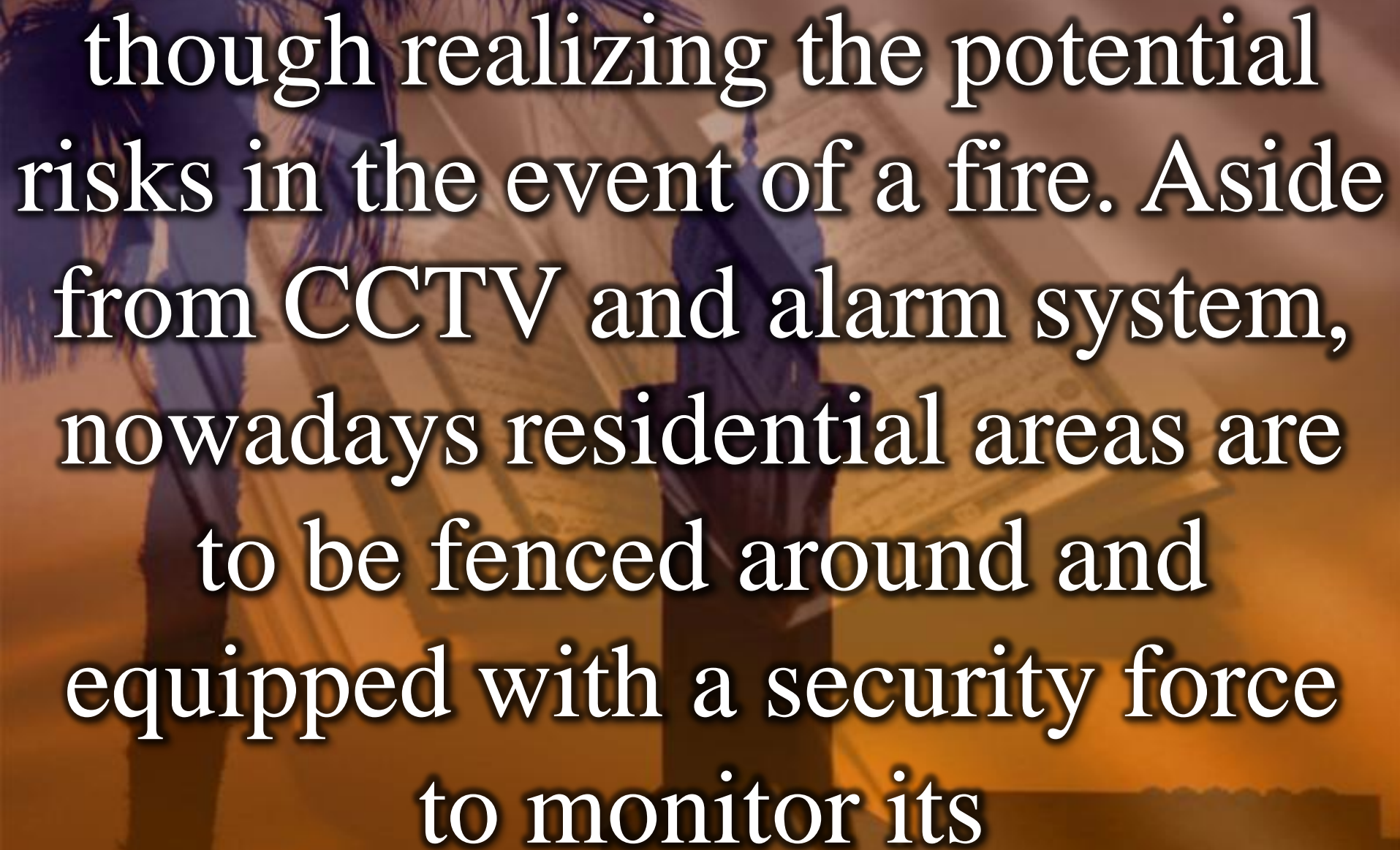
This is the form of manmade laws that attempts to portray affection and tenderness, so-called more humane, but at the same time provides leeway for the criminals that in the end, they easily move



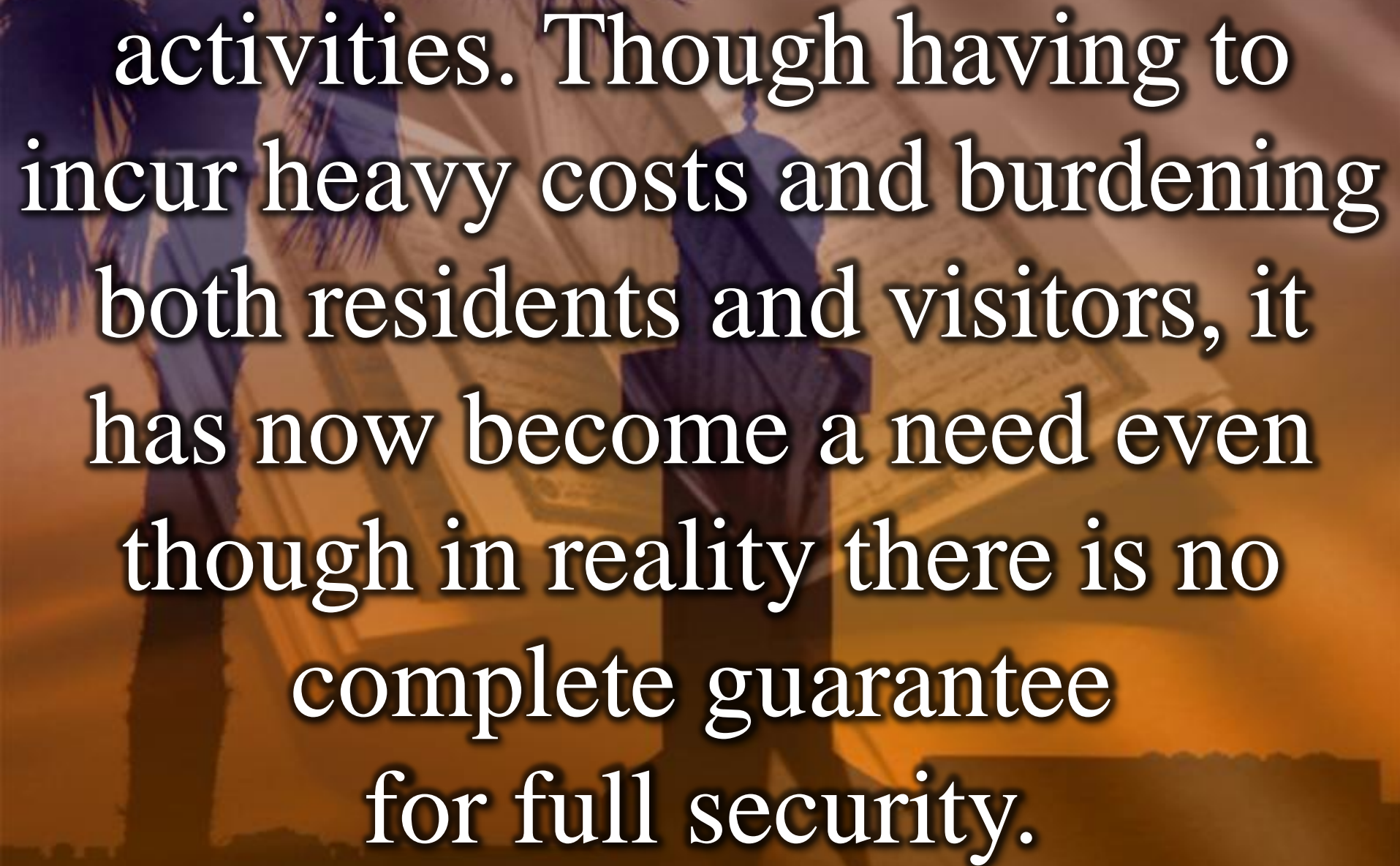
about and become more active.
The prosperous and peaceful
nation that is always coveted
has now reached a juncture
that is unpredictable.



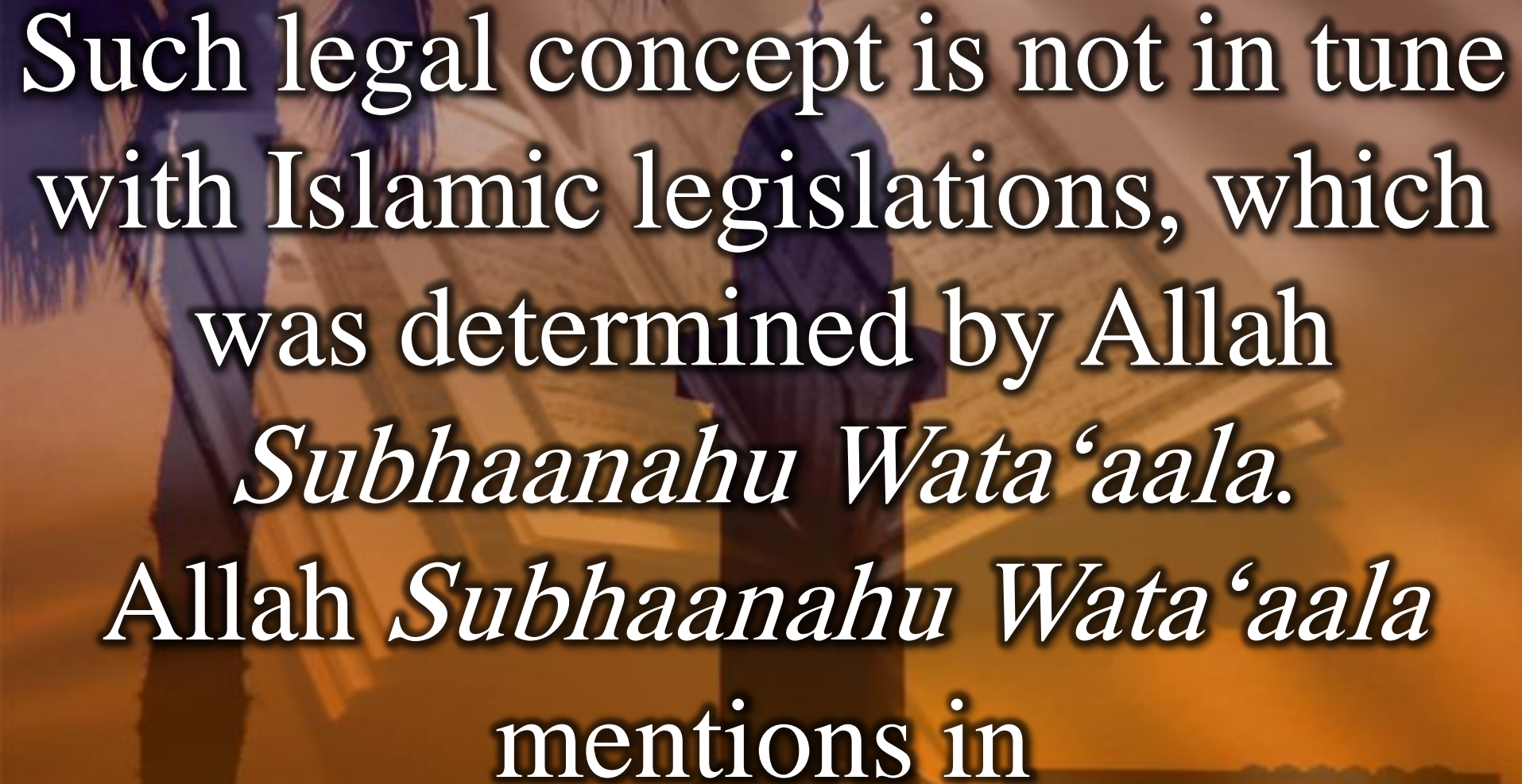
Indeed, the society's concerns upon personal safety, their families, and belongings definitely have its basis. Thus, it behooves now that residences are installed with iron grills,



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.

The background of the slide features a warm, golden-brown color palette. On the left, there are silhouettes of palm trees. In the center and right, a large, faint image of a mosque dome is visible, suggesting a religious or Islamic context. The text is overlaid on this background in a white, serif font with a subtle drop shadow.

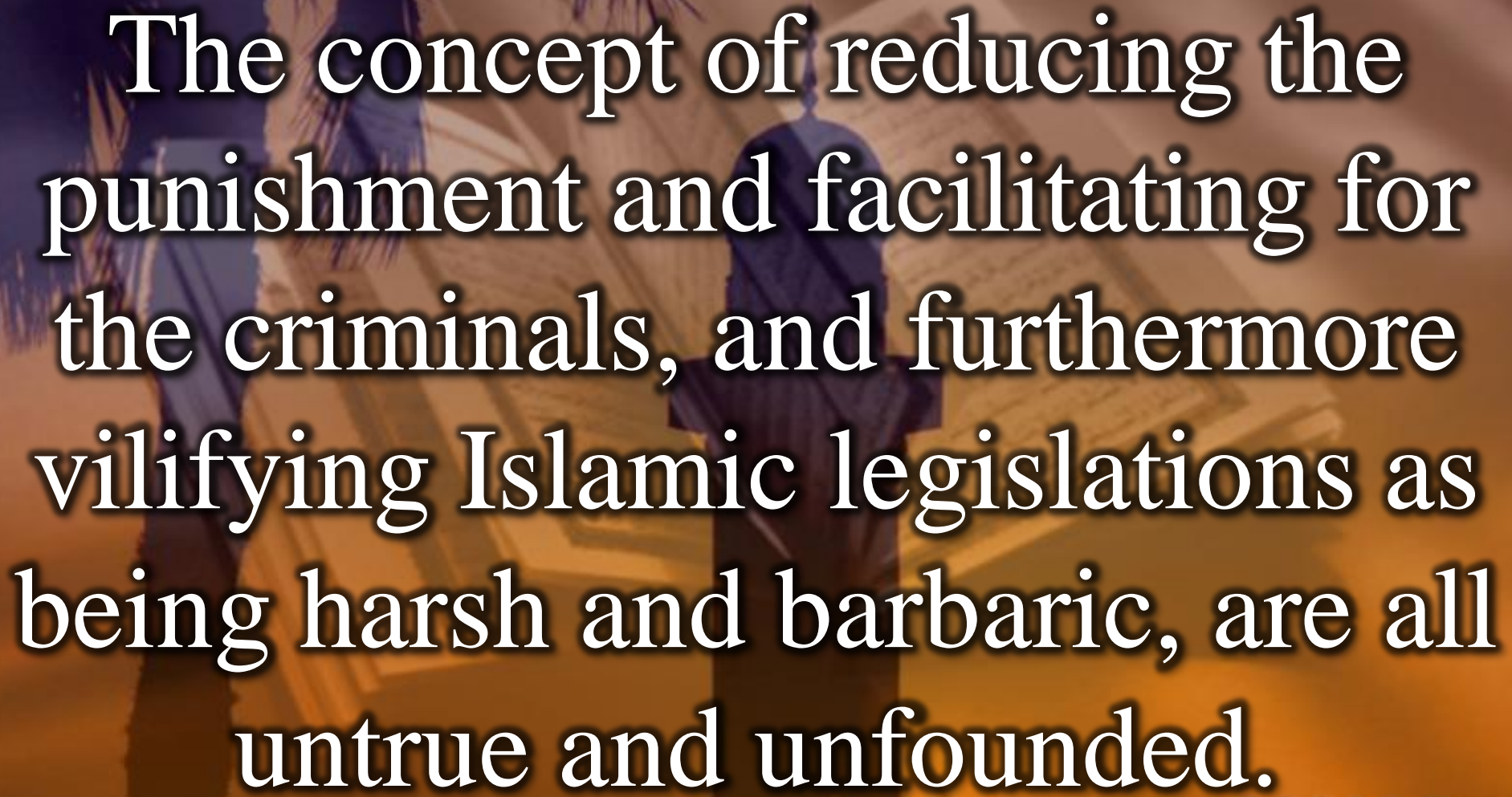
Such legal concept is not in tune
with Islamic legislations, which
was determined by Allah
Subhaanahu Wata'aala.
Allah *Subhaanahu Wata'aala*
mentions in

The background of the image features a warm, golden-brown color palette. On the left side, there are silhouettes of palm trees. In the center and right, a large, faint silhouette of a mosque dome is visible against a lighter, hazy background. The overall scene suggests a sunset or sunrise in a tropical or Middle Eastern setting.

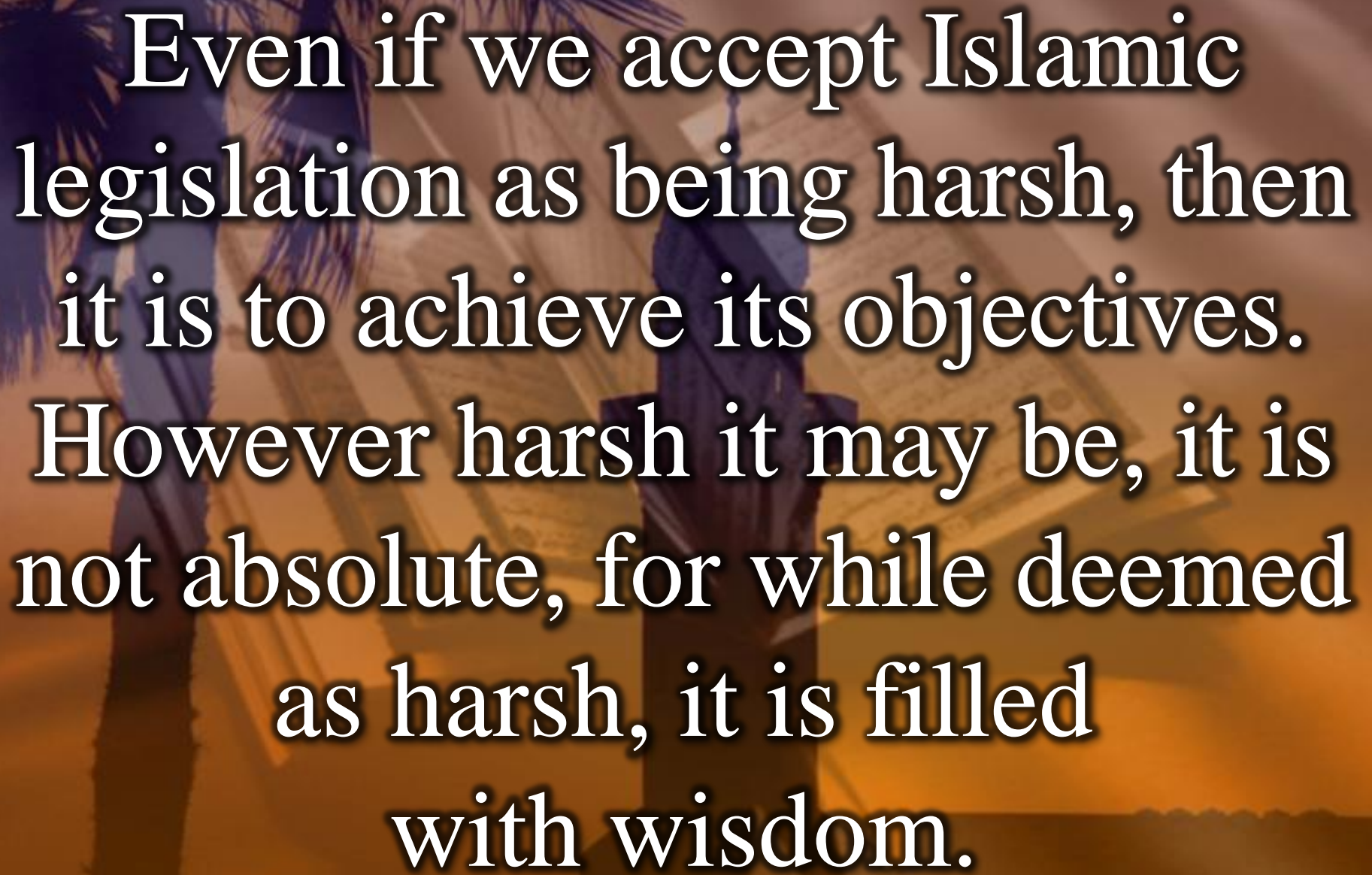
al-Qur'an:

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

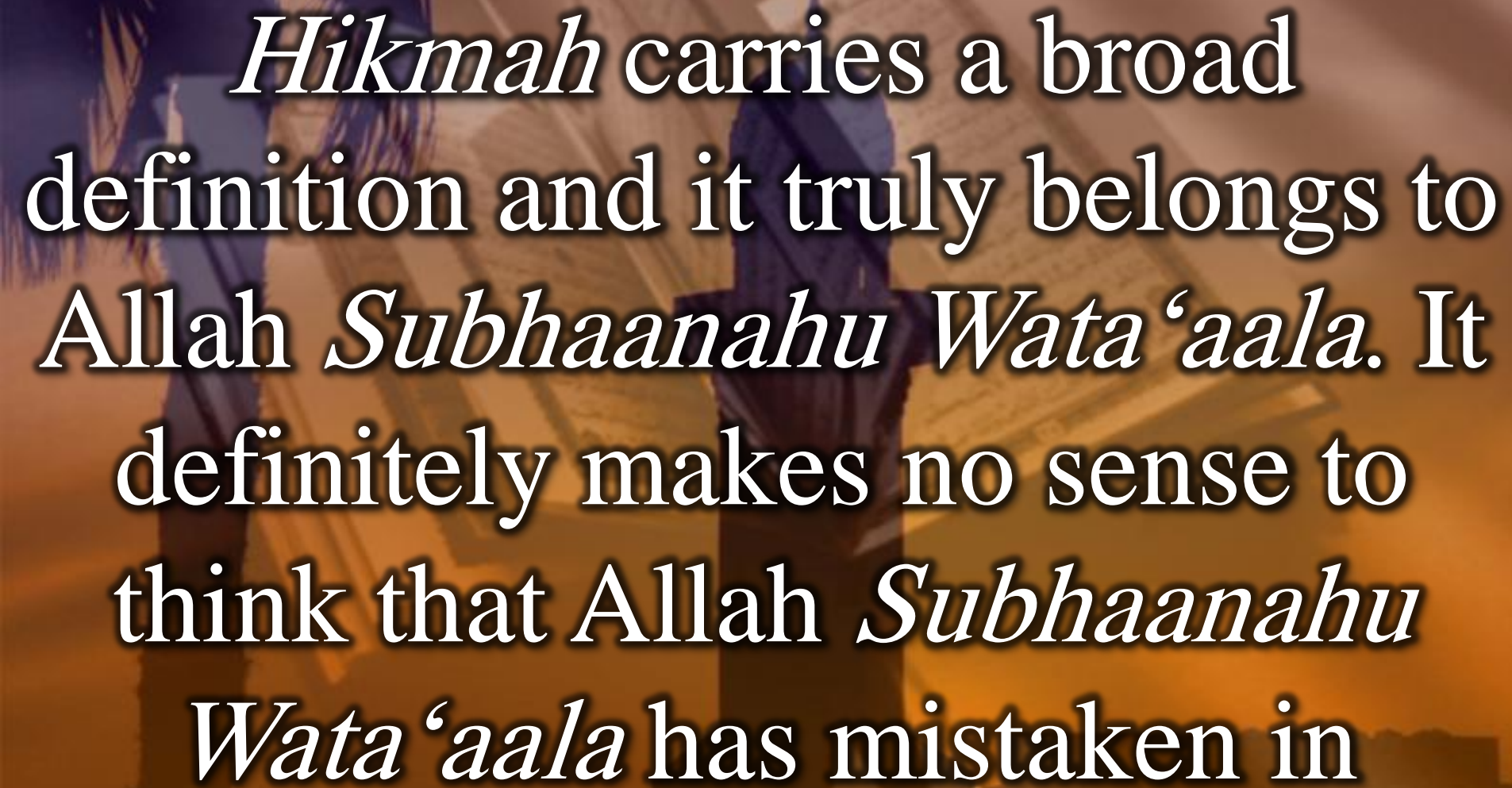
(an-Noor 24:2)

The background of the image features a warm, orange-toned scene. On the left, the fronds of palm trees are visible. In the center, a person wearing a blue uniform, possibly a police officer or security guard, stands with their back to the camera, looking towards the right. The overall atmosphere is somewhat somber and official.

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.

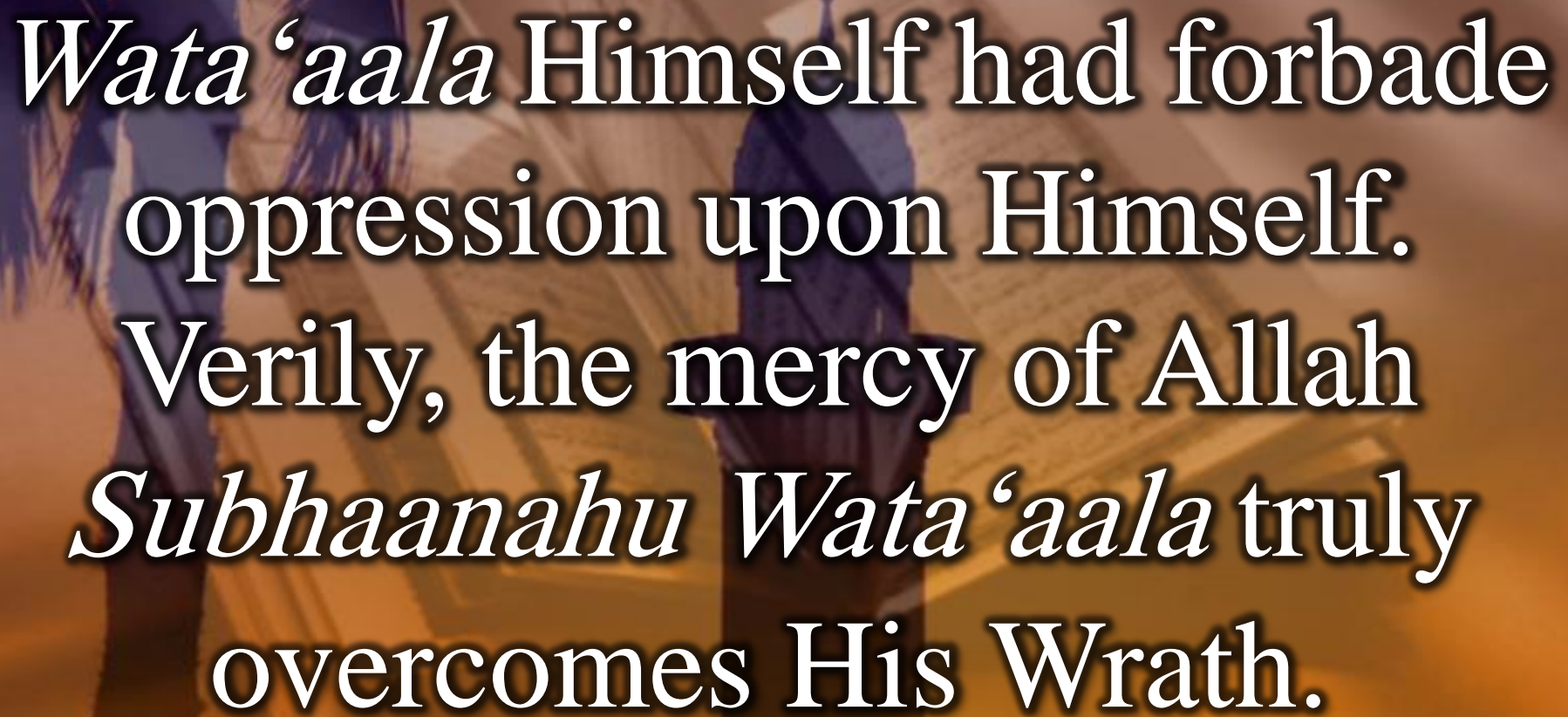
The background of the image shows a sunset or sunrise over a landscape with palm trees. The sky is a mix of orange, yellow, and brown tones. The palm trees are silhouetted against the bright sky. The overall mood is serene and contemplative.

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.

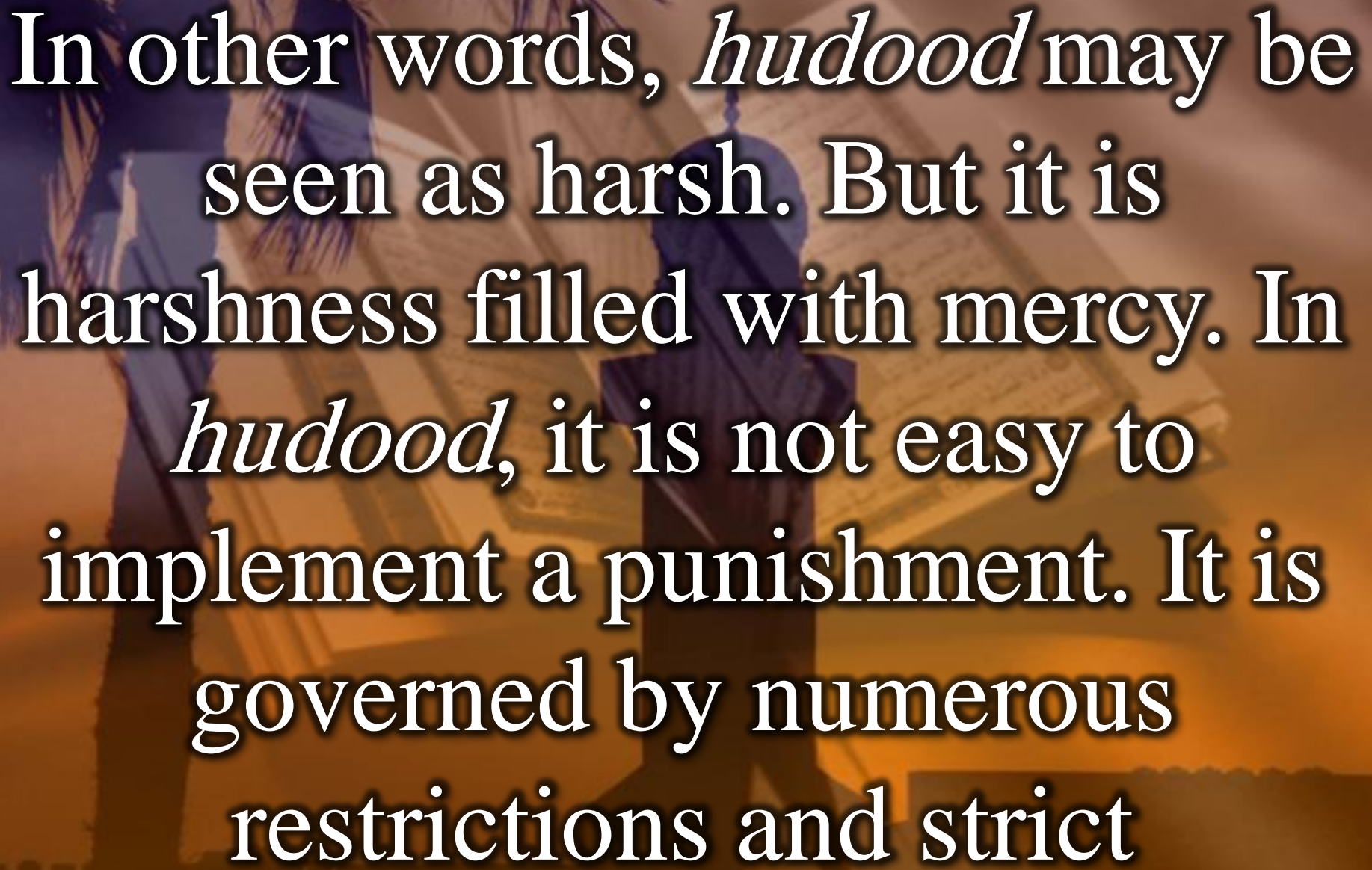
The background of the slide features a warm, golden-brown color palette. On the left side, there are silhouettes of palm trees. In the center and right, a large, ornate dome of a mosque is visible, partially obscured by the text. The overall atmosphere is serene and scholarly.

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

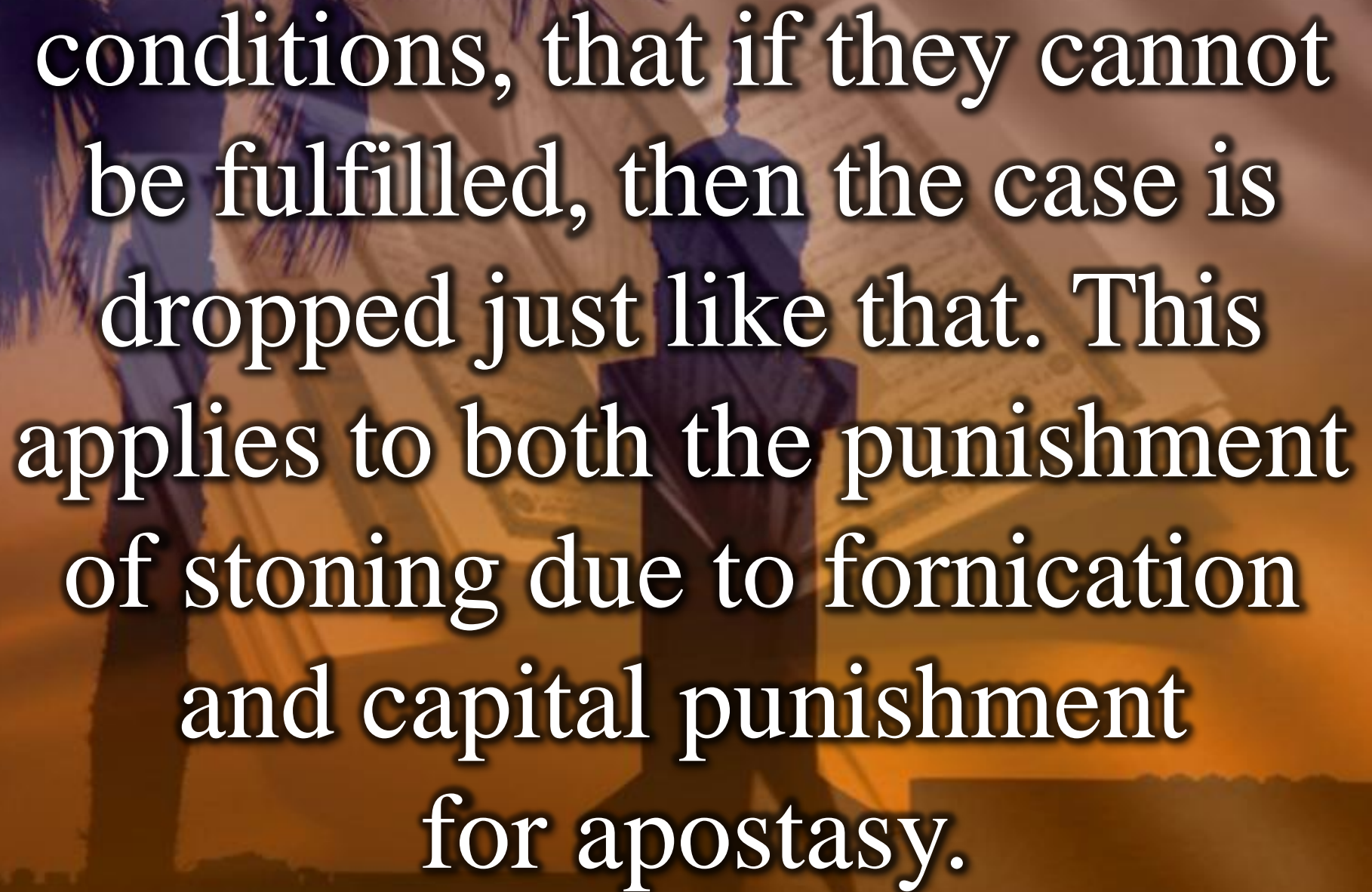
determining and placing *hikmah*
in His Laws. And it is
impossible that Allah
Subhaanahu Wata'aala would
persecute and oppress His
creations, while at the same
time Allah *Subhaanahu*

The background features a warm, golden-brown color palette. On the left, there are silhouettes of palm trees. In the center and right, a large, ornate dome of a mosque is visible, partially obscured by the text. The overall scene suggests a sunset or sunrise over a tropical or Middle Eastern landscape.

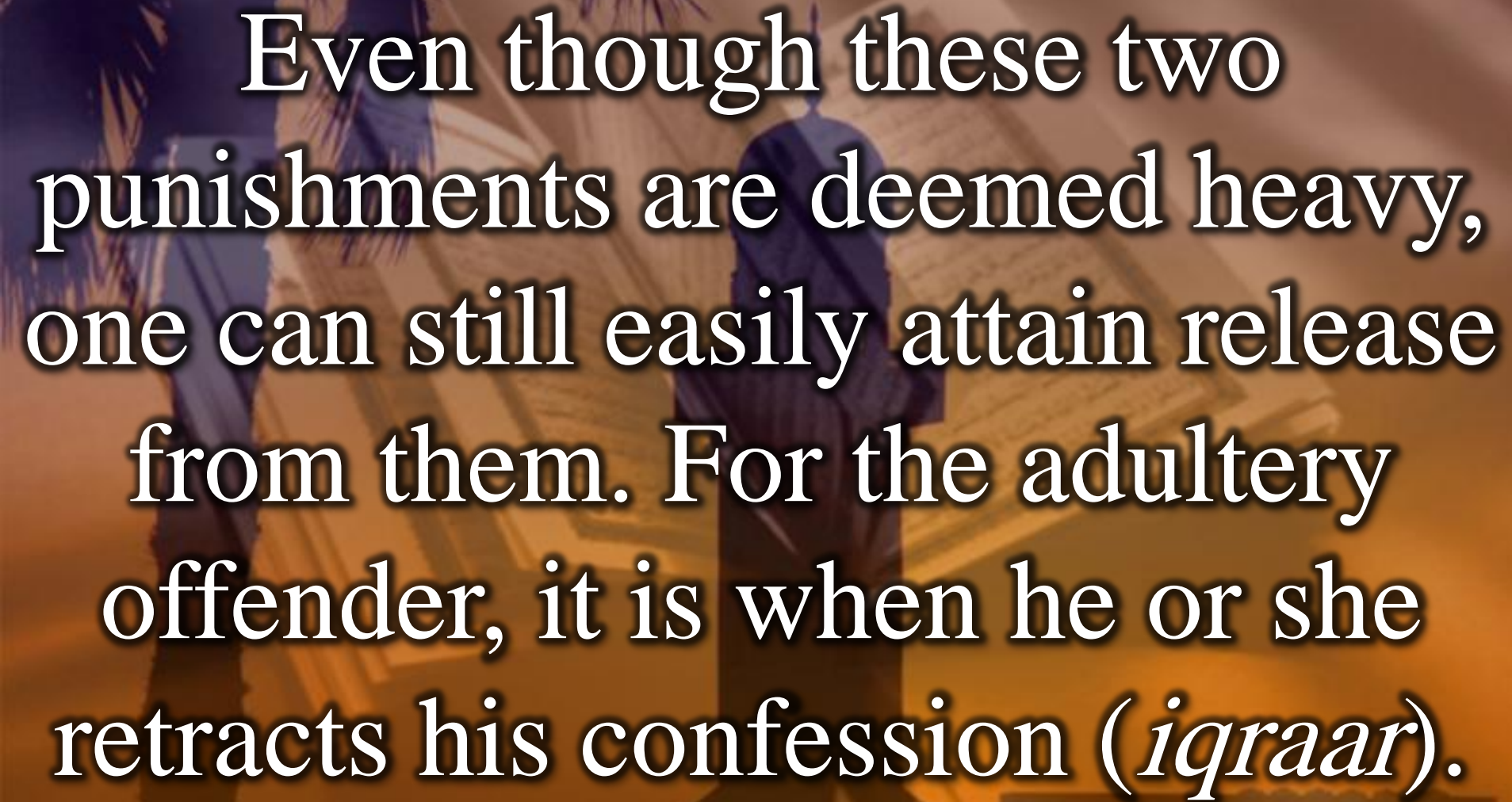
Wata 'aala Himself had forbade
oppression upon Himself.
Verily, the mercy of Allah
Subhaanahu Wata 'aala truly
overcomes His Wrath.



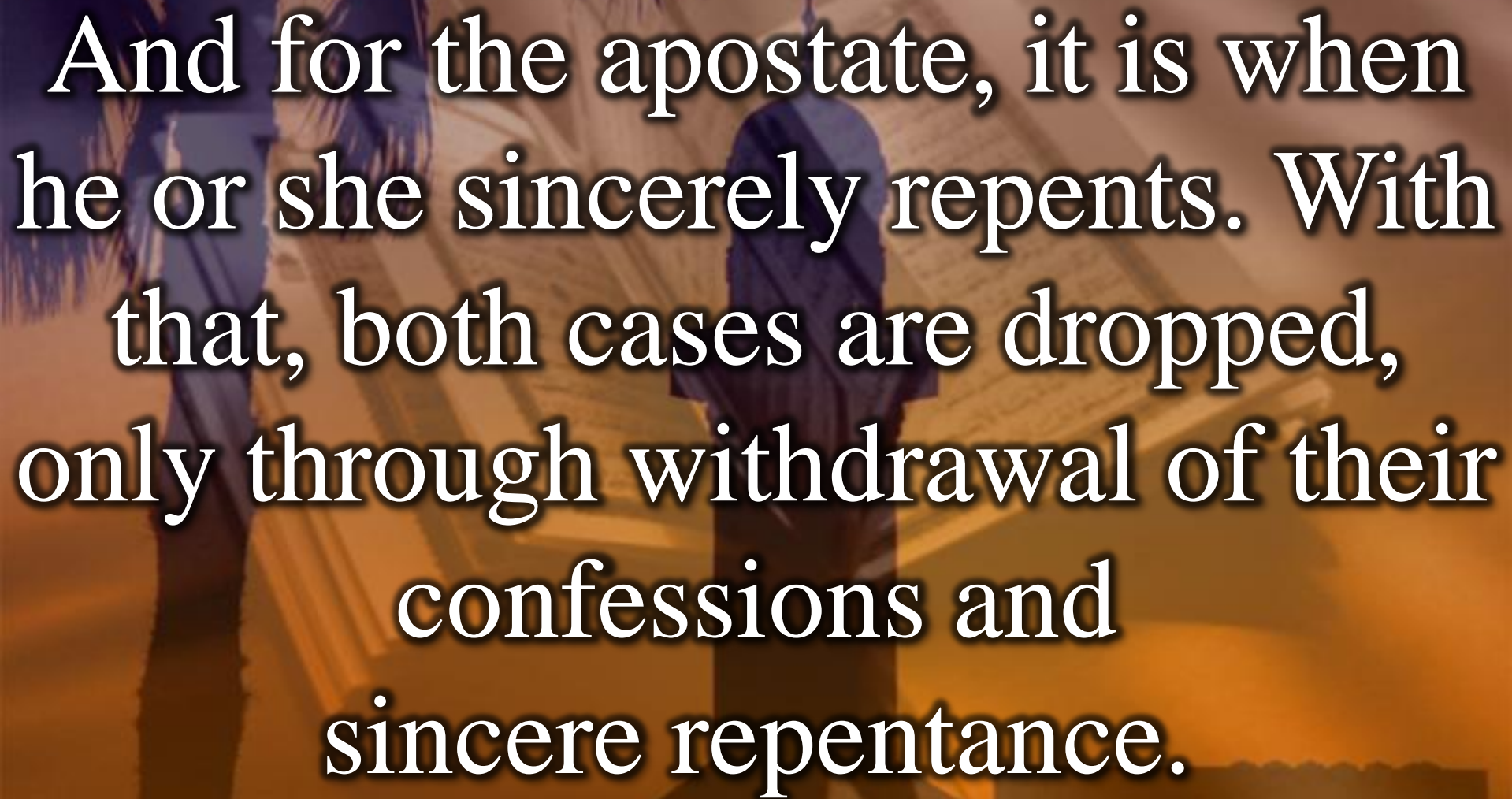
In other words, *hudoood* may be seen as harsh. But it is harshness filled with mercy. In *hudoood*, it is not easy to implement a punishment. It is governed by numerous restrictions and strict



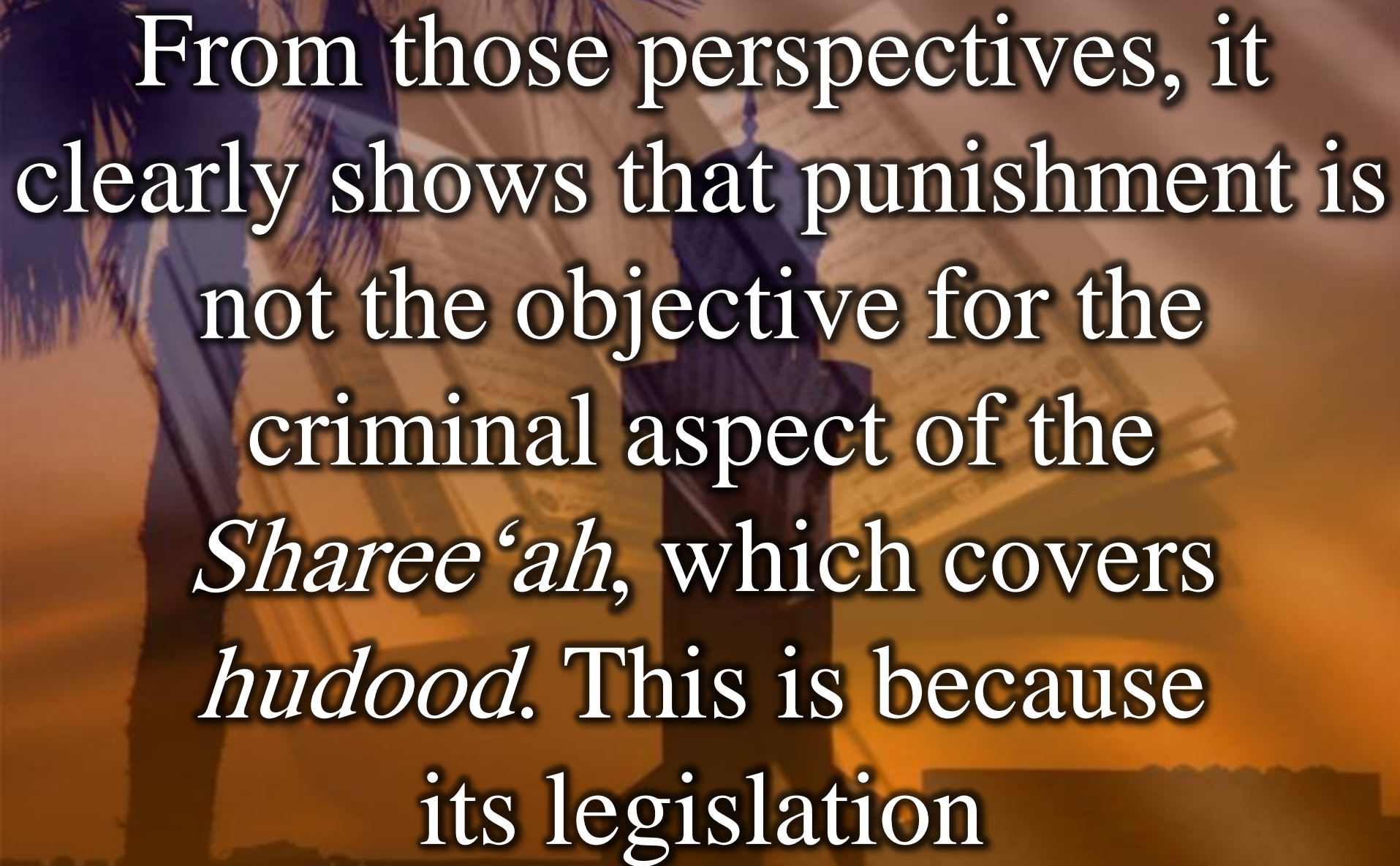
conditions, that if they cannot be fulfilled, then the case is dropped just like that. This applies to both the punishment of stoning due to fornication and capital punishment for apostasy.

The background of the slide features a warm, orange-toned image. On the left, there are several palm trees. In the center, a person wearing a blue uniform, possibly a police officer or a security guard, is seen from behind, walking away. The overall scene is slightly blurred, creating a sense of depth and atmosphere.

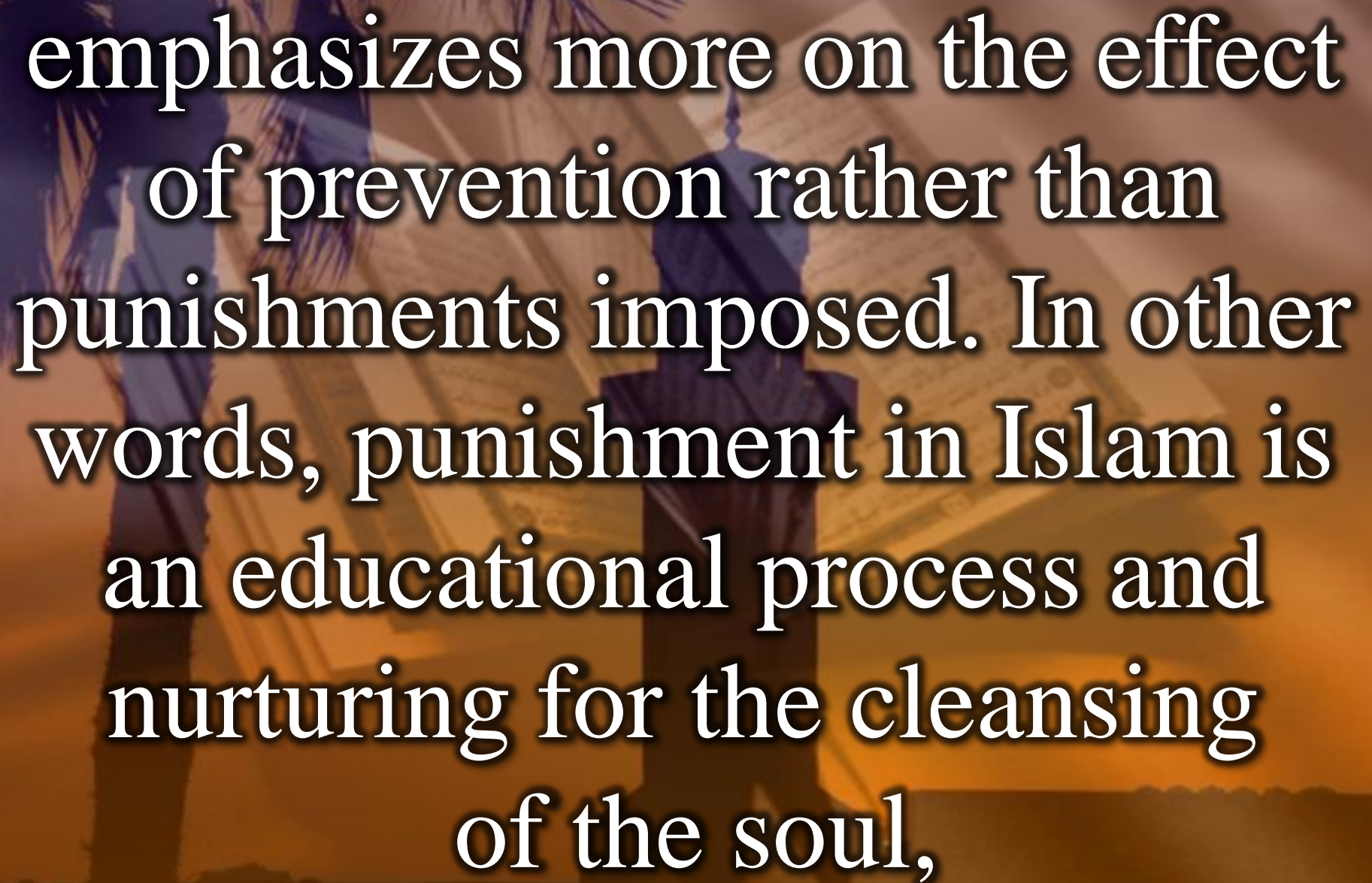
Even though these two punishments are deemed heavy, one can still easily attain release from them. For the adultery offender, it is when he or she retracts his confession (*iqraar*).

A person wearing a blue robe stands in the center of a church, facing away from the camera. The church has a high, vaulted ceiling with a large, ornate chandelier. In the background, there are palm trees and a large window. The overall lighting is warm and golden, suggesting a sunset or sunrise.

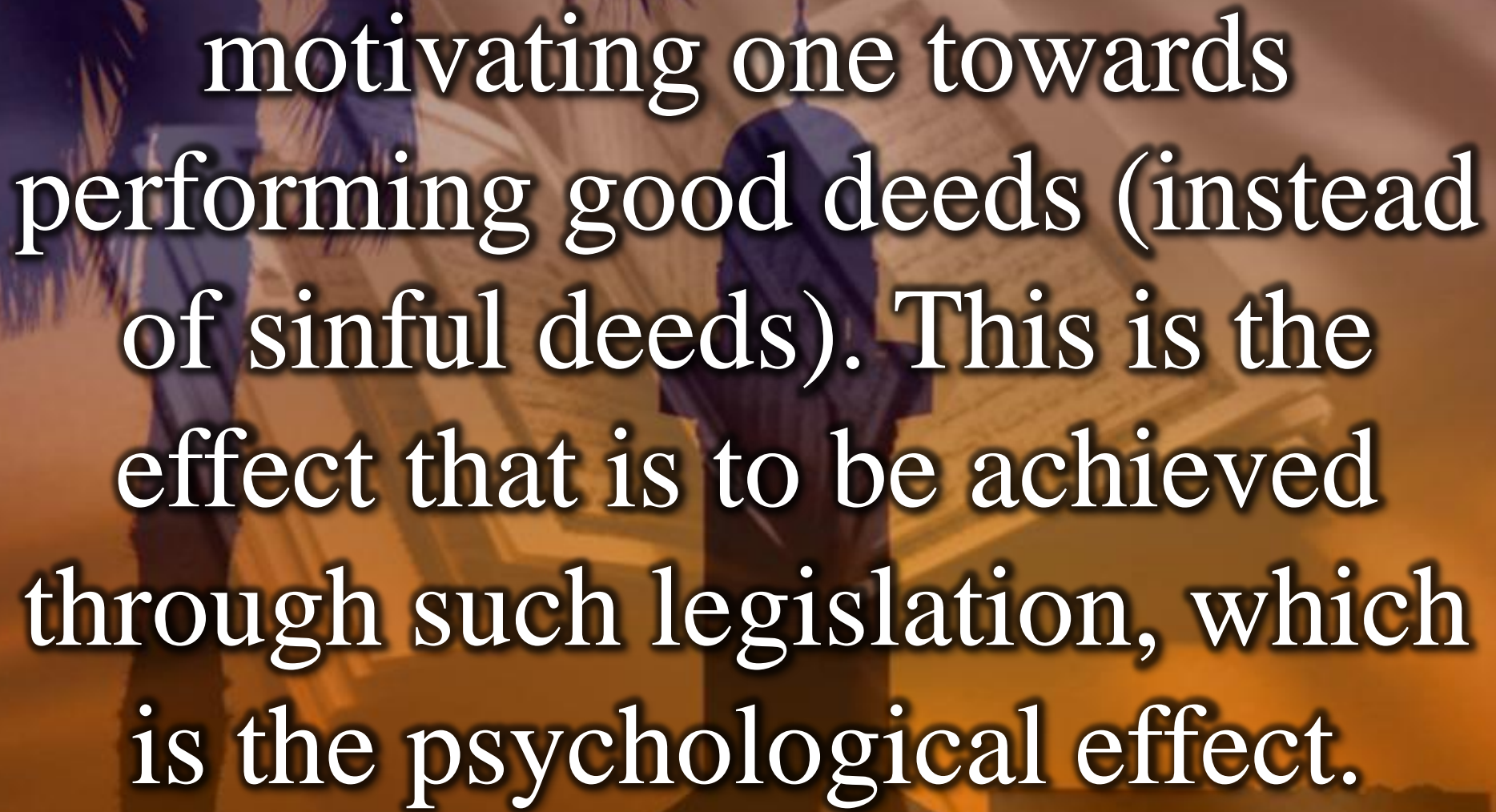
And for the apostate, it is when
he or she sincerely repents. With
that, both cases are dropped,
only through withdrawal of their
confessions and
sincere repentance.



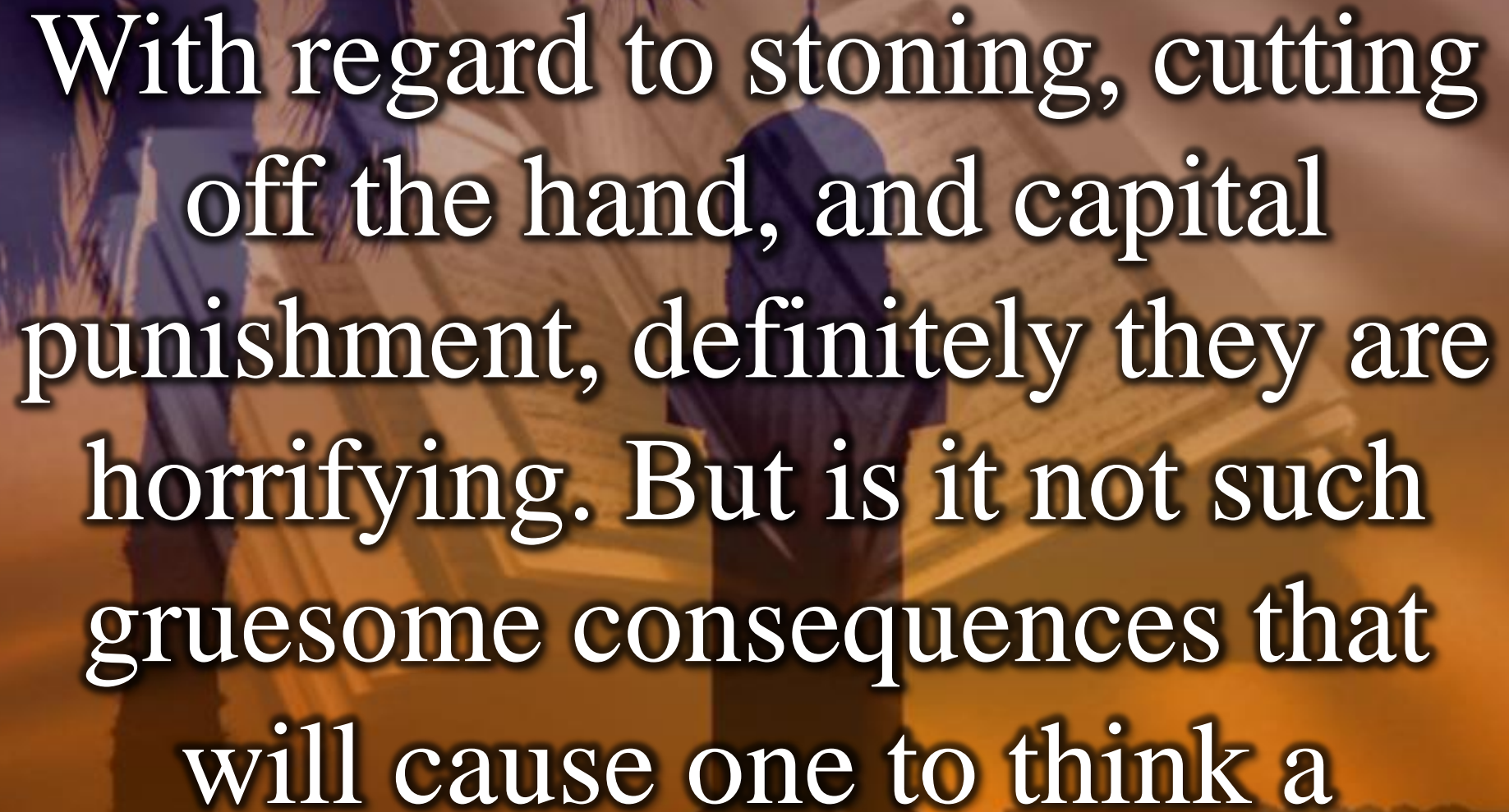
From those perspectives, it clearly shows that punishment is not the objective for the criminal aspect of the *Sharee'ah*, which covers *hudood*. This is because its legislation

The background of the slide features a warm, golden-brown color palette. On the left side, there are silhouettes of palm trees. In the center and right, a large, faint image of a mosque dome is visible, set against a bright, hazy light source that creates a lens flare effect. The overall atmosphere is serene and spiritual.

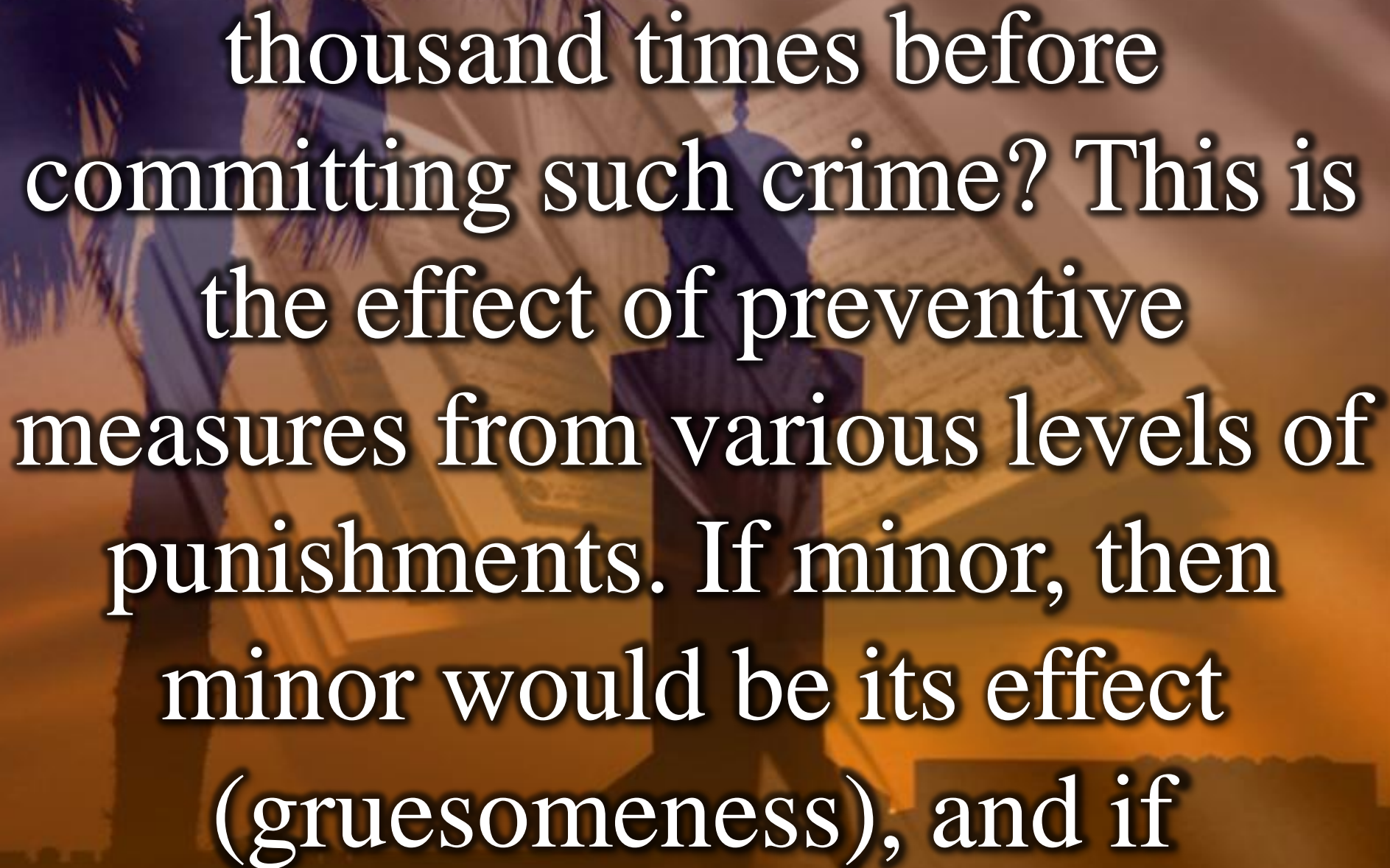
emphasizes more on the effect
of prevention rather than
punishments imposed. In other
words, punishment in Islam is
an educational process and
nurturing for the cleansing
of the soul,

The background features a warm, orange-toned scene with palm trees on the left and a person in a blue shirt walking away in the center. The text is overlaid in a white, serif font with a drop shadow.

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.

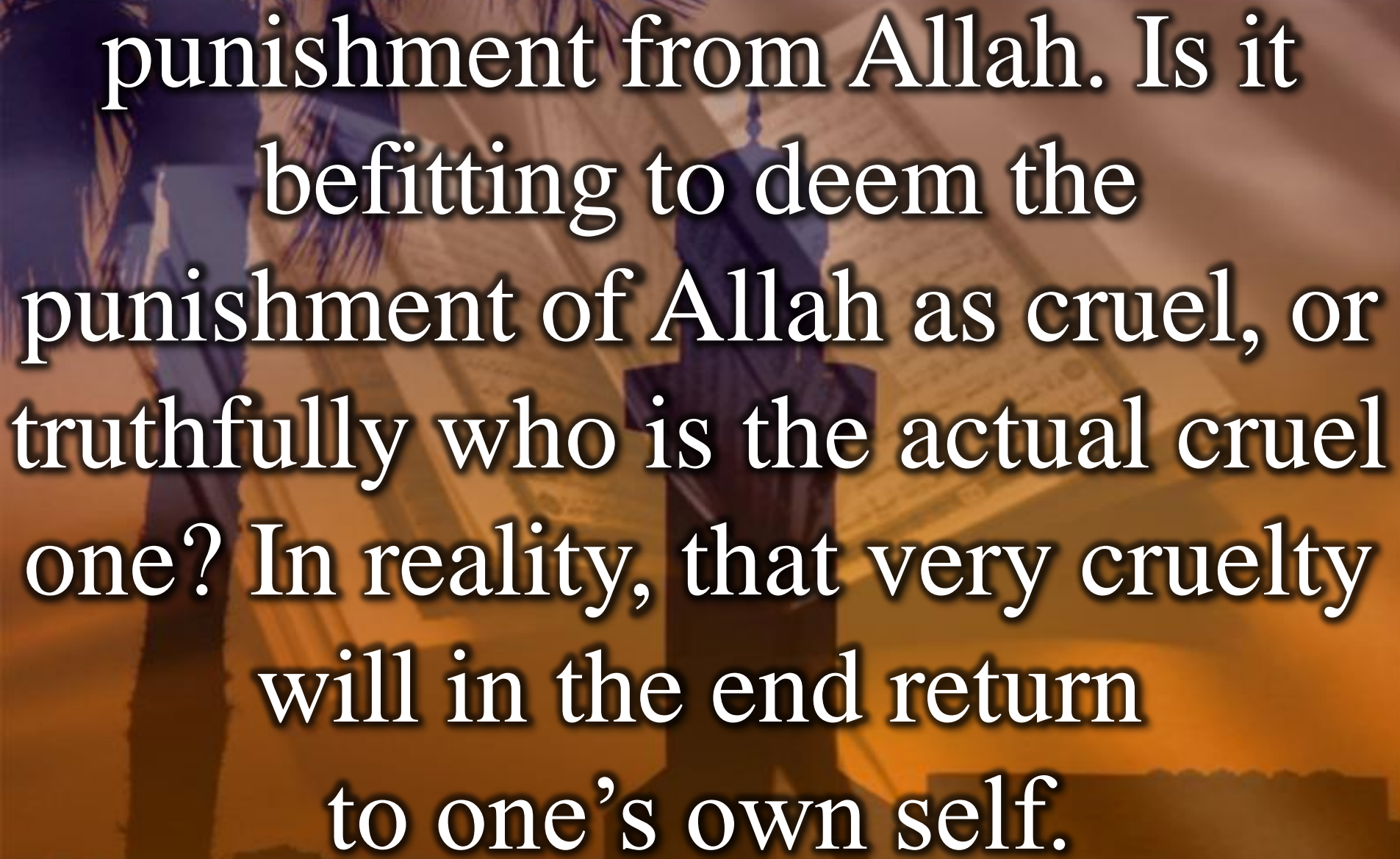


With regard to stoning, cutting off the hand, and capital punishment, definitely they are horrifying. But is it not such gruesome consequences that will cause one to think a

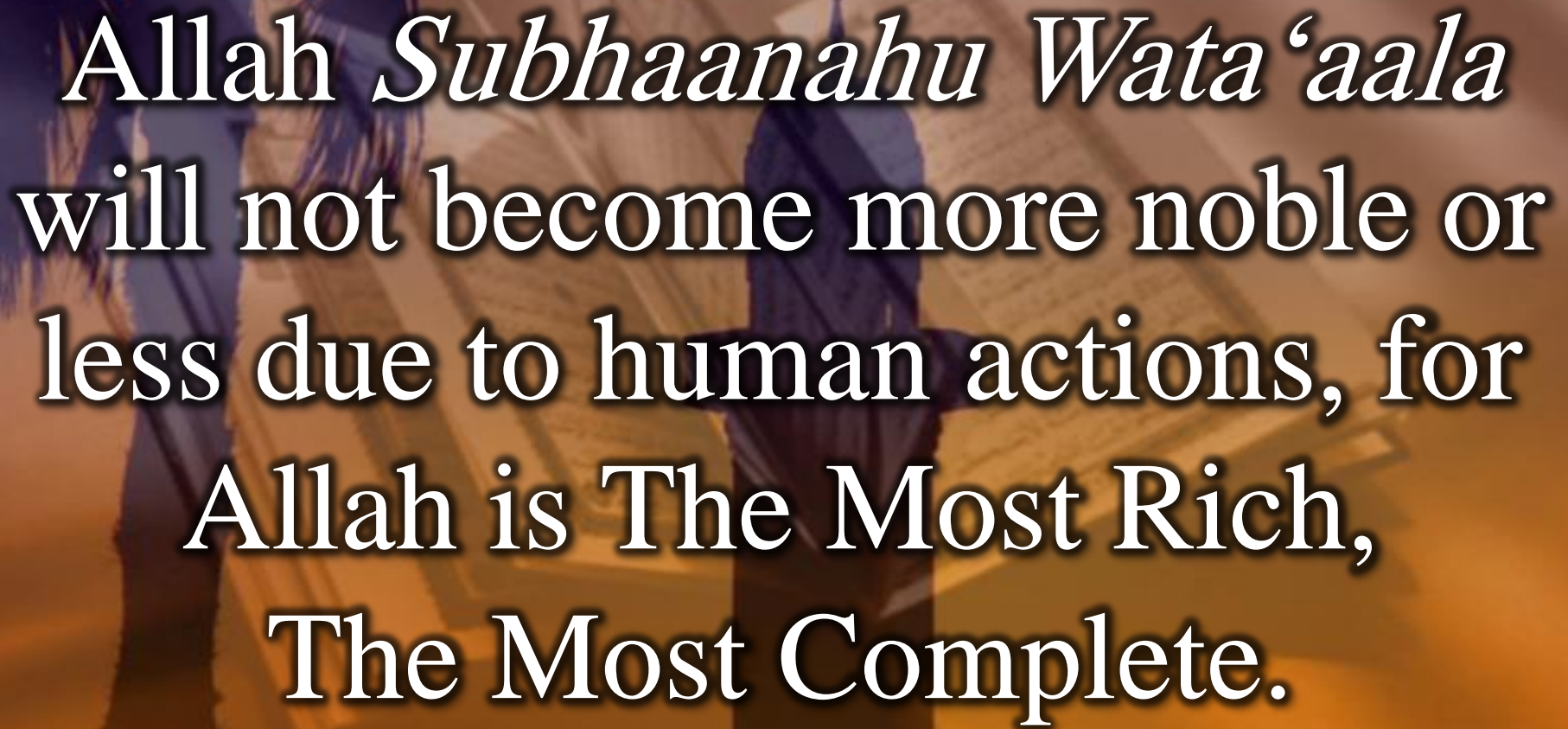
The background of the slide features a person in a blue graduation cap and gown, standing in front of palm trees. The scene is dimly lit, with a warm, orange-brown glow, possibly from a sunset or stage lighting. The person is positioned in the center, slightly to the right, and appears to be looking towards the camera. The palm trees are visible on the left side of the frame.

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 نَكَالًا مِّنَ اللَّهِ which means

The background of the image shows a sunset or sunrise scene with palm trees in the foreground. The sky is a mix of orange, yellow, and blue, and the palm trees are silhouetted against the light. The text is overlaid on this background in a white, serif font with a black outline.

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.

The background of the image features a warm, golden-brown color palette. In the center, there is a silhouette of a mosque's dome and minaret, set against a lighter, hazy background. To the left, the fronds of palm trees are visible, also in silhouette. The overall scene suggests a serene, possibly sunset or sunrise, setting in a tropical or Middle Eastern environment.

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

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 *hudoos*, so as to

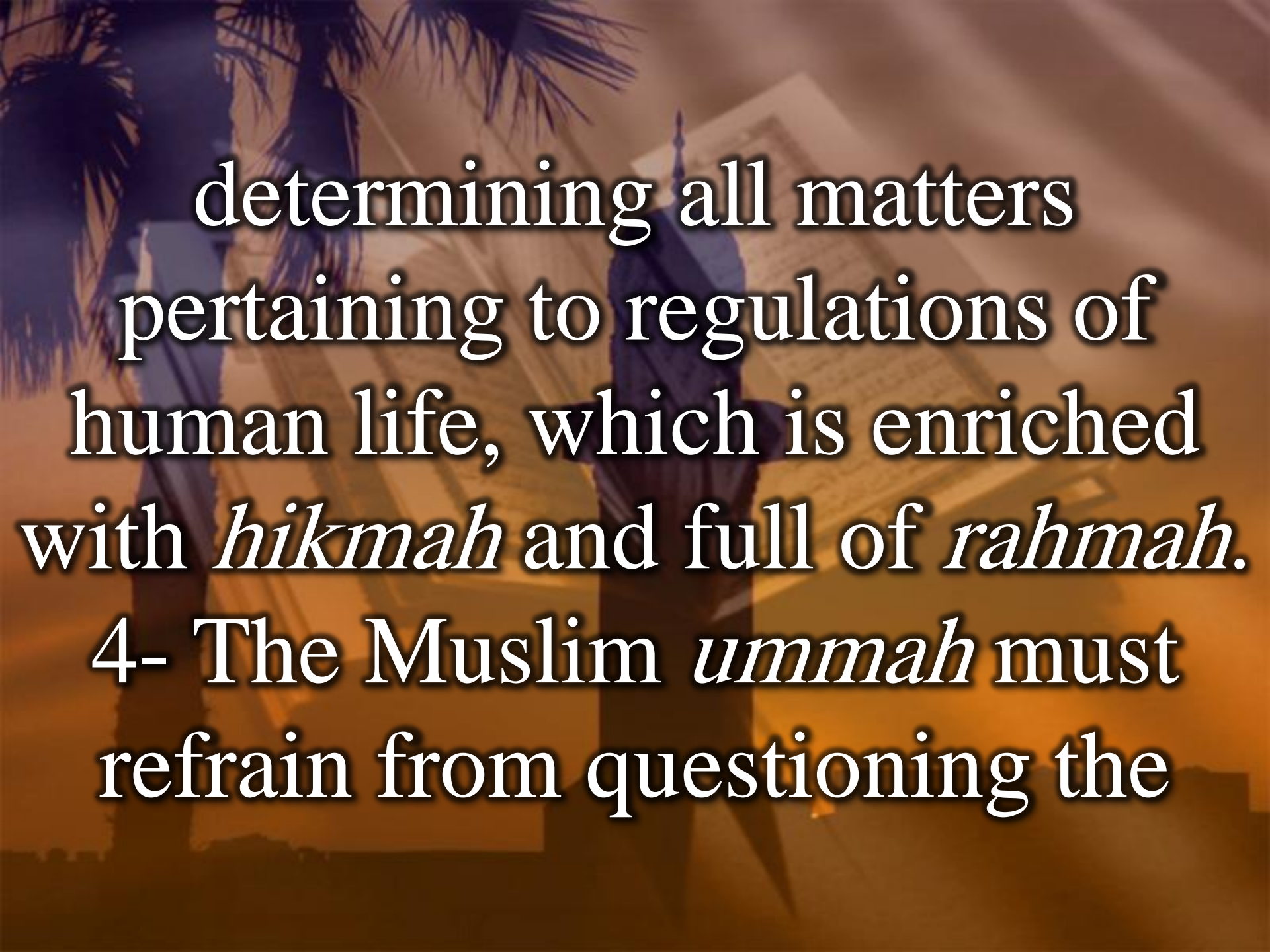
avoid any misunderstanding that
can corrupt the *'aqeedah*.

2- The Muslim *ummah* is
obligated to abide by the laws
decreed by

Allah *Subhaanahu Wata'aala*,

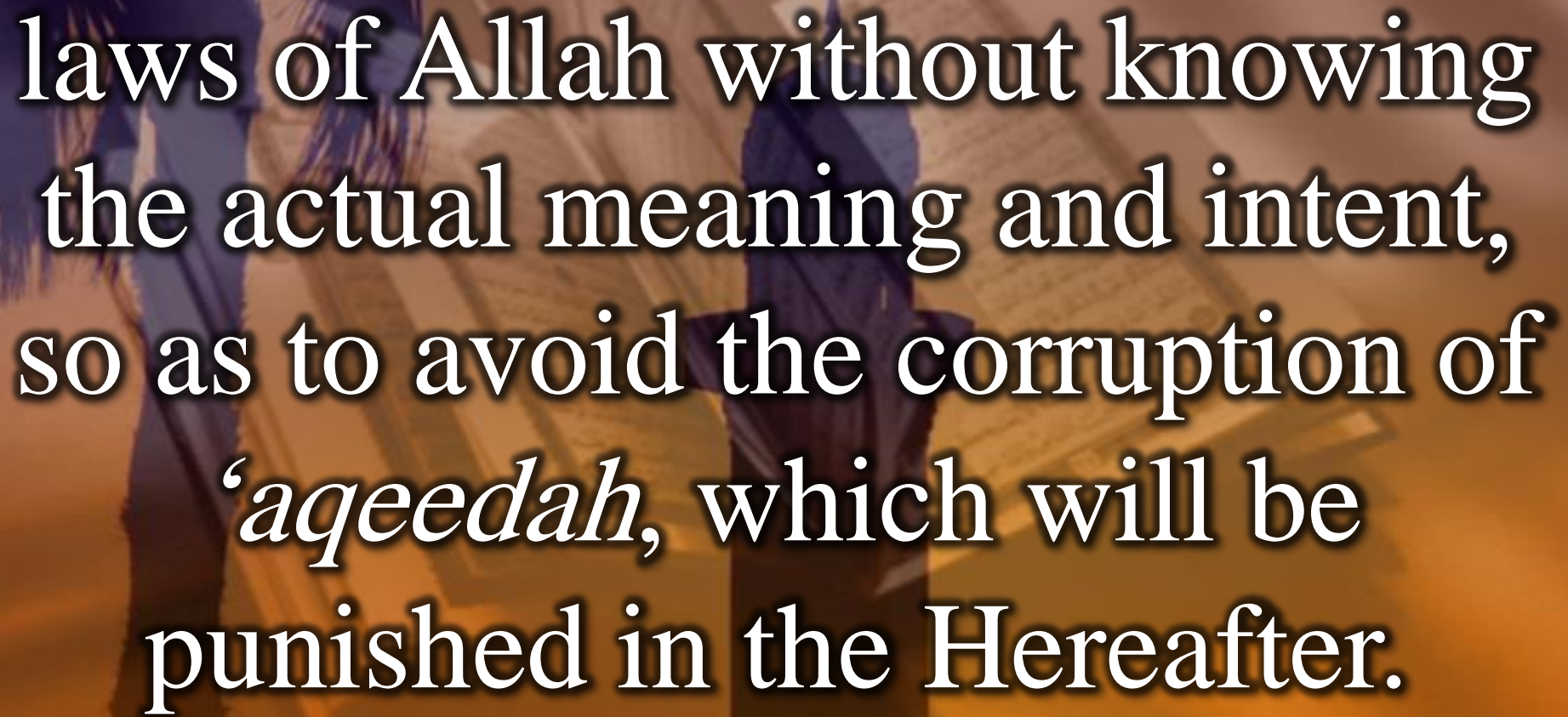
for prosperous living in this world and the Hereafter.

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

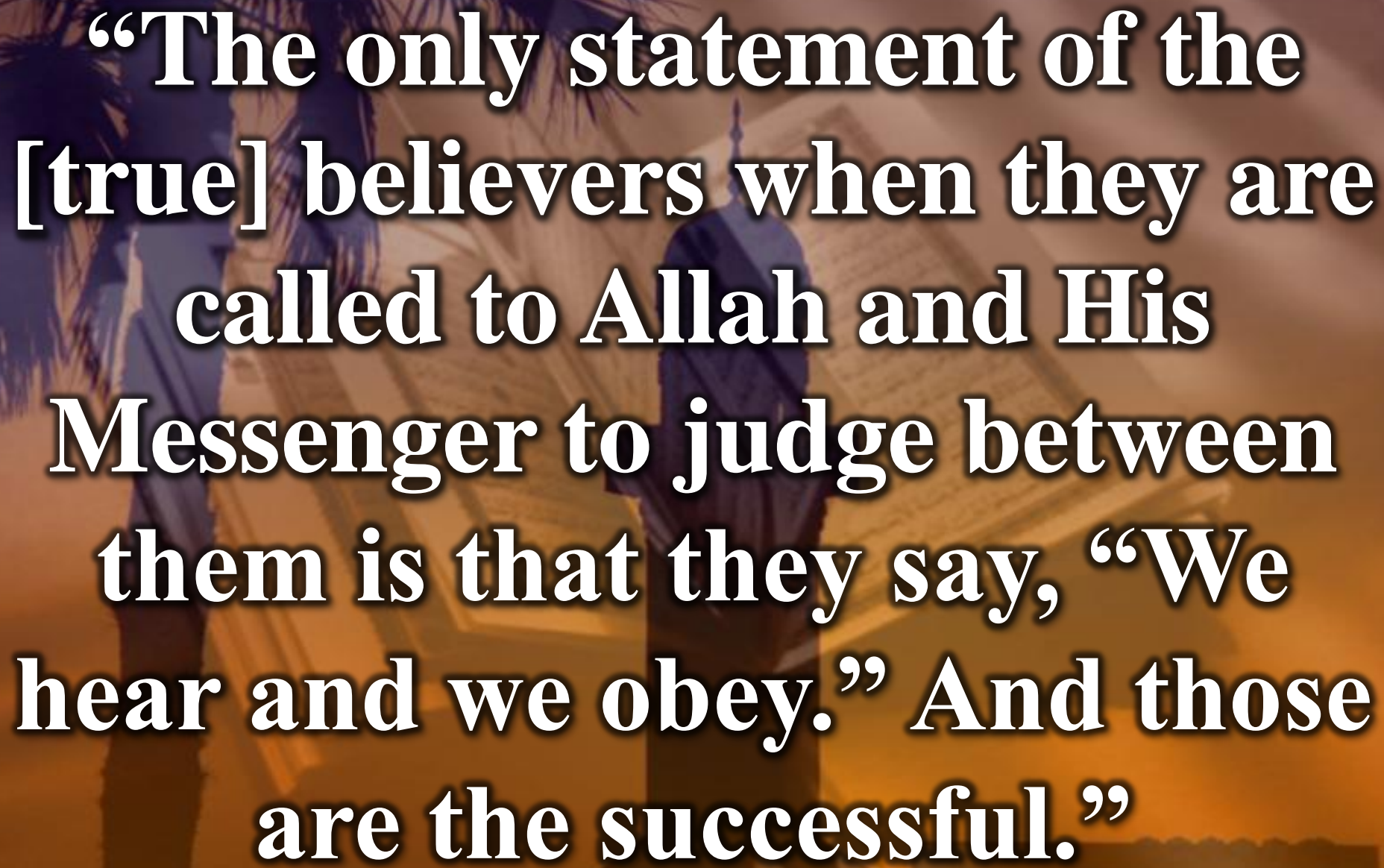
The background of the slide features a warm, golden-brown color palette. On the left side, there are silhouettes of palm trees. In the center and right, a large, faint image of a mosque dome is visible, suggesting a religious or Islamic context. The overall atmosphere is serene and scholarly.

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

The background of the image shows a mosque with a prominent dome and minaret, partially obscured by the silhouettes of palm trees. The scene is set against a warm, orange-hued sky, suggesting a sunset or sunrise. The overall composition is a blend of natural and architectural elements.

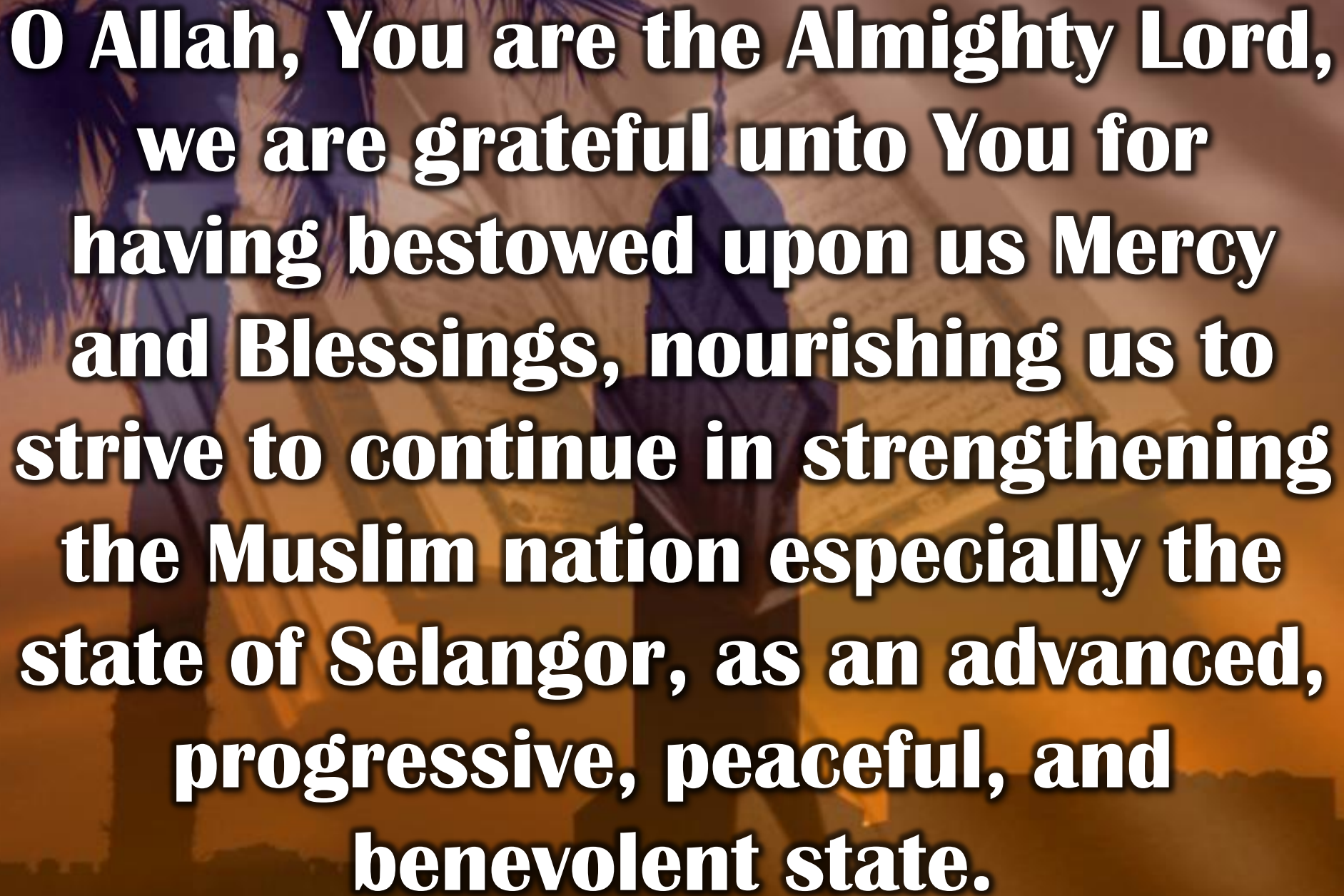
laws of Allah without knowing
the actual meaning and intent,
so as to avoid the corruption of
'aqeedah, which will be
punished in the Hereafter.



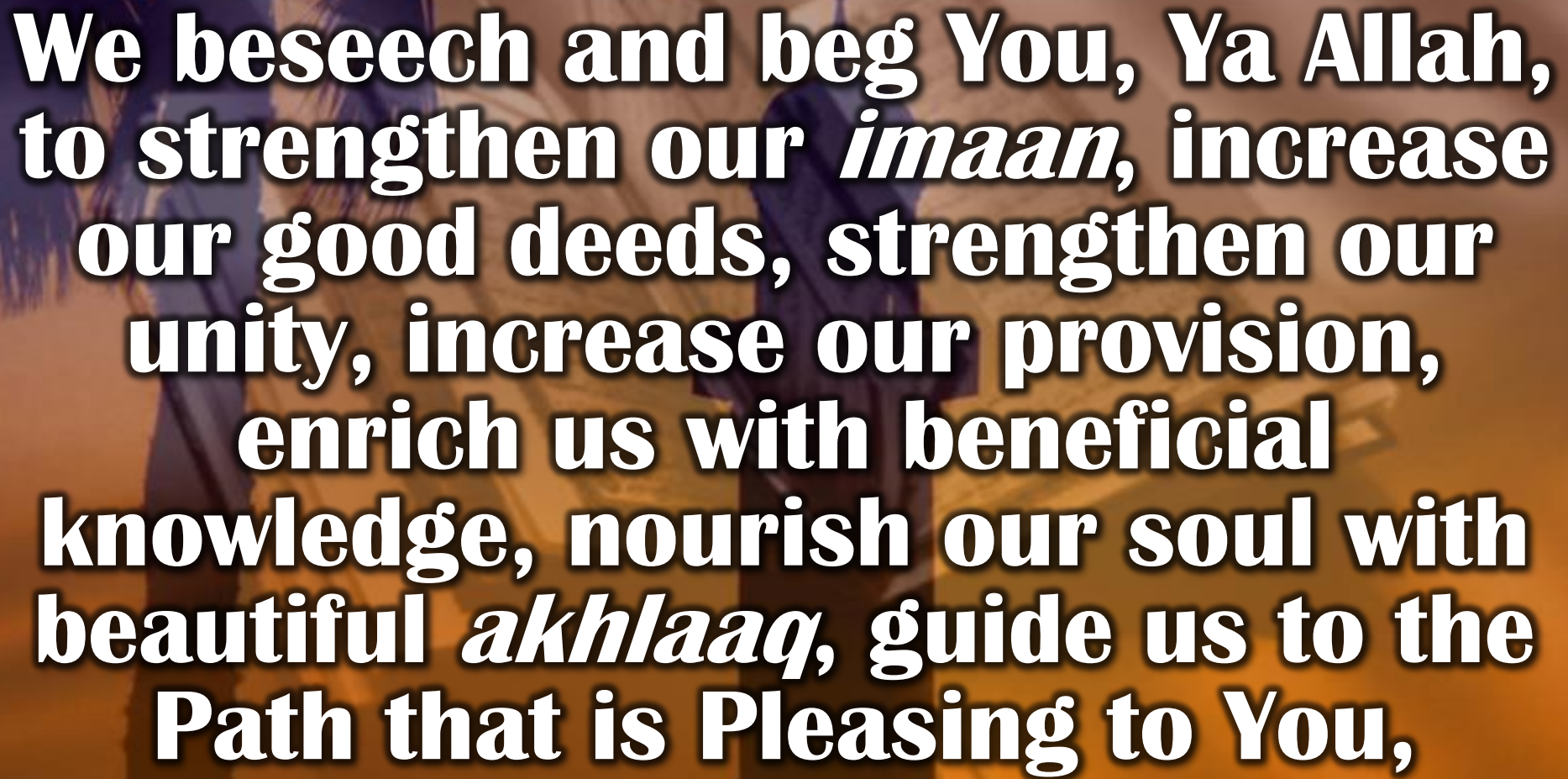
“The only statement of the [true] believers when they are called to Allah and His Messenger to judge between them is that they say, “We hear and we obey.” And those are the successful.”

(an-Noor 24:51)

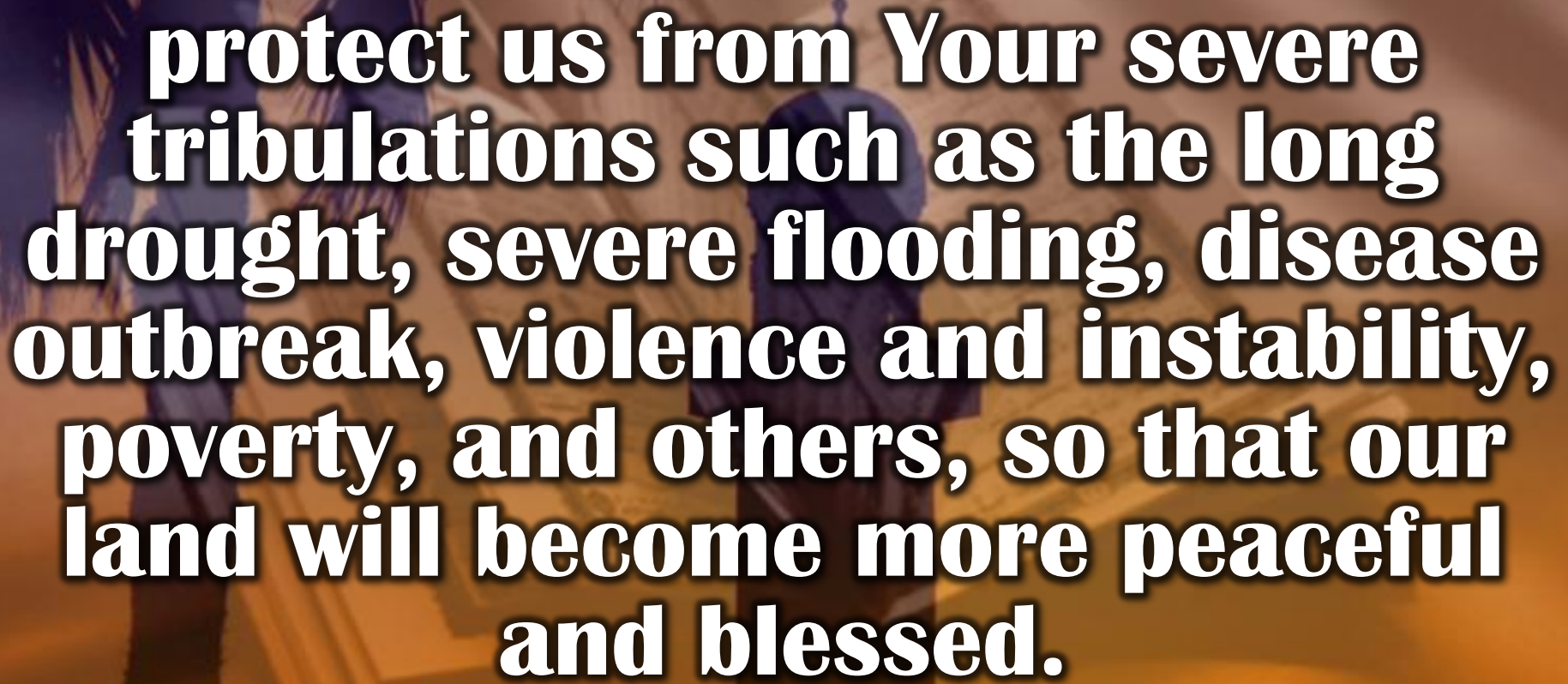
بَارَكَ اللهُ لِيْ وَ لَكُمْ فِي الْقُرْآنِ الْعَظِيْمِ
وَنَفَعَنِيْ وَاِيَّاكُمْ بِمَا فِيْهِ مِنَ الْآيَاتِ وَالذِّكْرِ
الْحَكِيْمِ وَتَقَبَّلْ مِنِّيْ وَمِنْكُمْ تِلَاوَتَهُ اِنَّهُ هُوَ
السَّمِيْعُ الْعَلِيْمُ. اَقُوْلُ قَوْلِيْ هَذَا وَاَسْتَغْفِرُ اللهَ
الْعَظِيْمَ لِيْ وَ لَكُمْ وَاِسَائِرِ الْمُسْلِمِيْنَ
وَالْمُسْلِمَاتِ وَالْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ الْاَحْيَاءِ
مِنْهُمْ وَالْاَمْوَاتِ فَاسْتَغْفِرُوْهُ
اِنَّهُ هُوَ الْغَفُوْرُ الرَّحِيْمُ

The background of the image shows the interior of a mosque. In the foreground, the silhouettes of palm trees are visible against a warm, golden-brown light. In the background, several people are seen in prayer, some standing and some kneeling on the floor. The overall atmosphere is serene and spiritual.

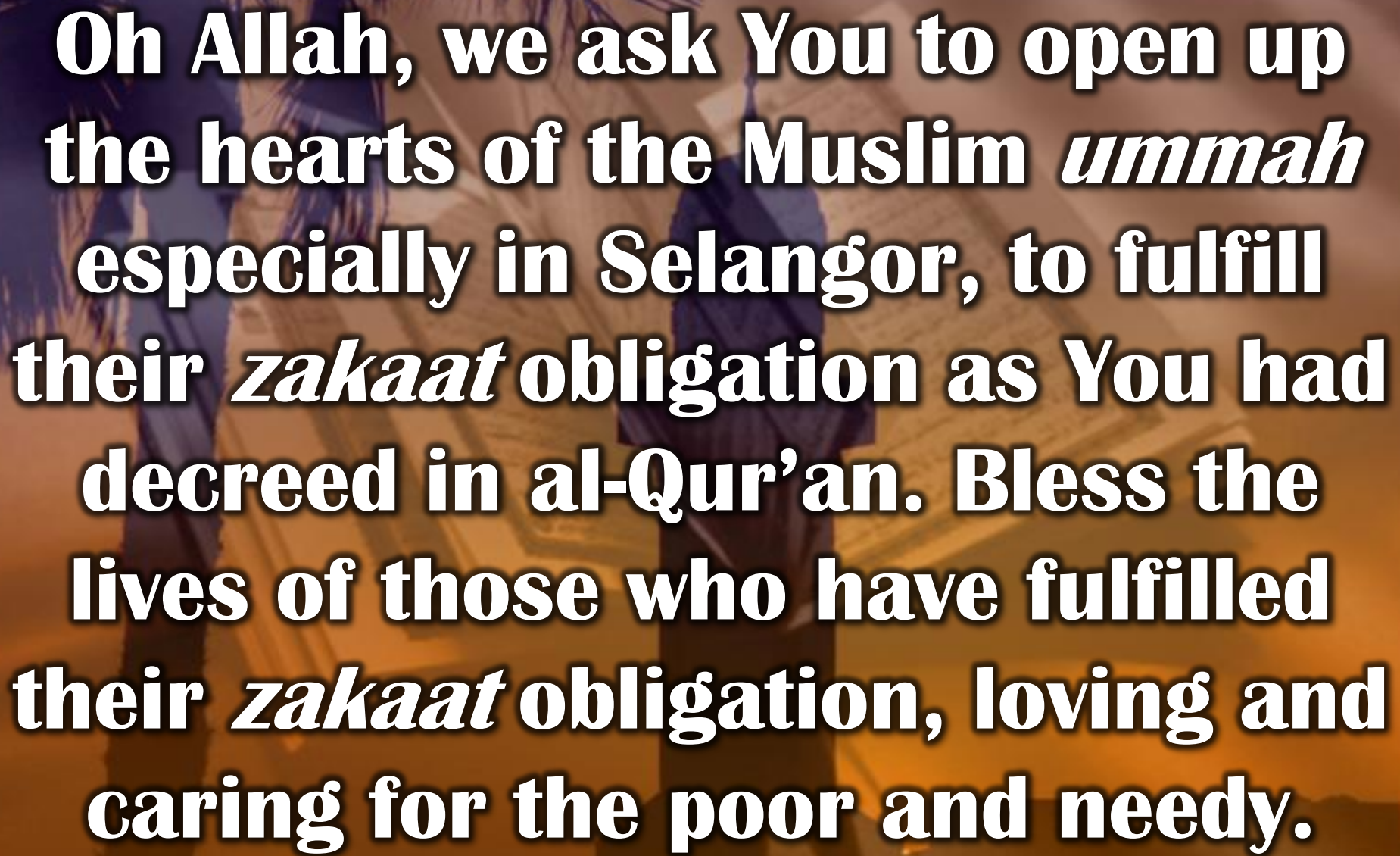
**O Allah, You are the Almighty Lord,
we are grateful unto You for
having bestowed upon us Mercy
and Blessings, nourishing us to
strive to continue in strengthening
the Muslim nation especially the
state of Selangor, as an advanced,
progressive, peaceful, and
benevolent state.**



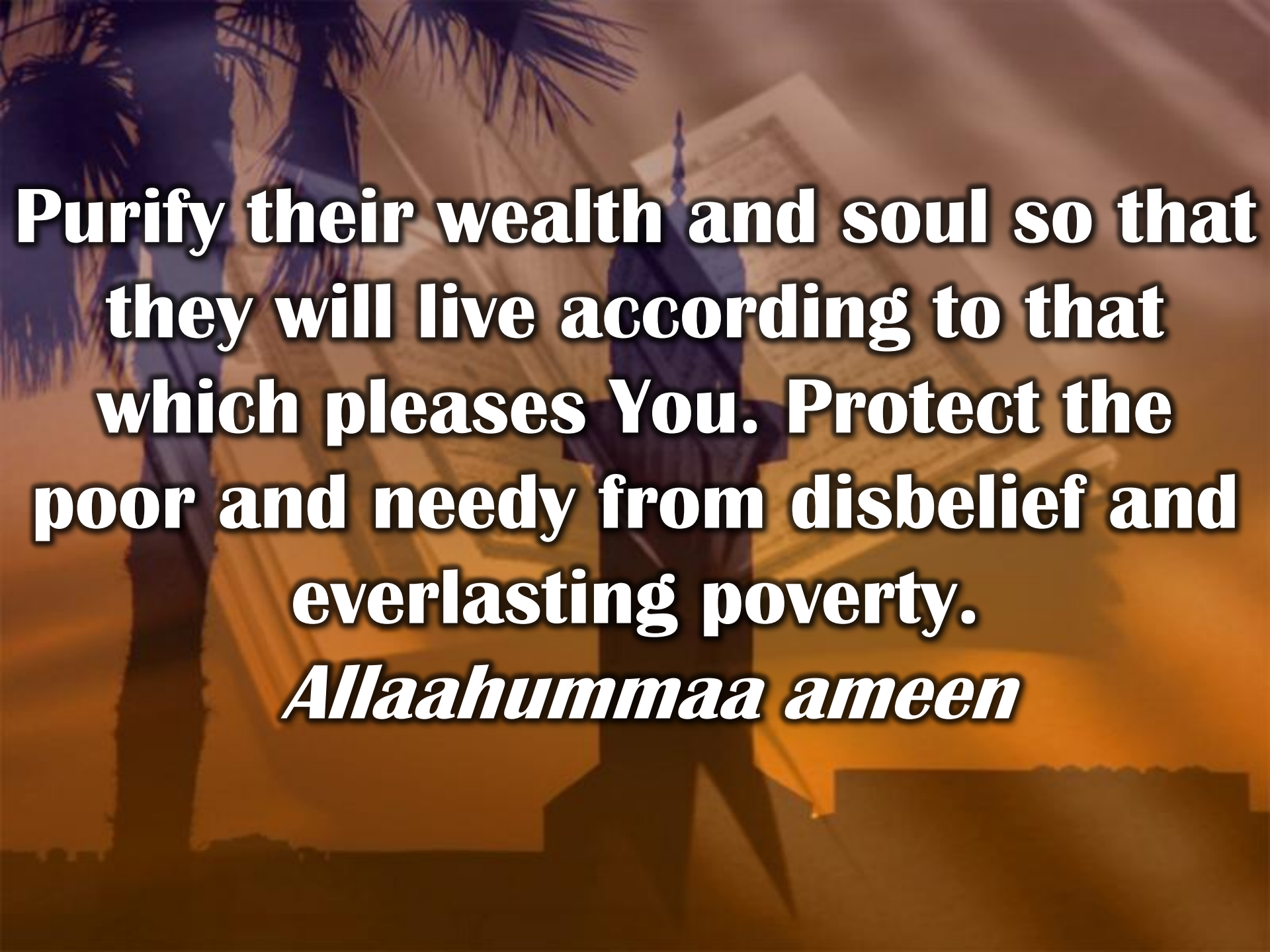
**We beseech and beg You, Ya Allah,
to strengthen our *imaan*, increase
our good deeds, strengthen our
unity, increase our provision,
enrich us with beneficial
knowledge, nourish our soul with
beautiful *akhlaaq*, guide us to the
Path that is Pleasing to You,**



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.

The background of the image shows a mosque interior with palm trees and people in prayer. The text is overlaid on this background.

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



جَابَاتَانِ اِغَامَا اِيسْلَامِ سِلَانْغُورِ
JABATAN AGAMA ISLAM SELANGOR

DI SEDIAKAN OLEH :
BAHAGIAN KHUTBAH,
JABATAN AGAMA ISLAM SELANGOR

ILLUSTRASI OLEH :
UNIT TEKNOLOGI MAKLUMAT,
JABATAN AGAMA ISLAM SELANGOR