

INTEGRATED RESEARCH BETWEEN MODERN SECULAR PENAL LAW AND SHARIAH IN CRIMES (AL-JINAIE AL ISLAMI)

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Integrated research is about achieving holistic understanding of complex social-legal issues and problems. It is driven by the need to improve understanding about certain issues and to improve resources management by using the results of integrated research processes. Thus, the objective, importance and significance of this paper will focus on the study of integrated legal systems between Islamic law and modern secular law in the codification of law of crimes (Penal Law). In brief, Islamic law (Al-Shariah) is defined as the laws of Islam in any recognized madhhab or school of laws. Therefore, Islamic law is the basis of all the legislation and the courts have the duty of interpreting and applying the Islamic law. In doing so courts will refer to the primary sources of the Islamic law, that is the Holy Quran and the Sunnah and the subsidiary sources that is legislation, the views of the jurists, the decision of the courts and the legal opinions of the jurists. Islamic law was revealed gradually more than one thousand and four hundred years ago and consists of a complete system of life that is compatible for human being of all ages. The revelation from Allah (God) and the teachings of the Prophet Muhammad, peace be upon him (pbuh) are not only confined to the belief moral systems, but also include laws that are suitable to be implemented by mankind. The Penal Code of Malaysia is modeled under the Indian Penal Code (Act XLV of 1860), which was drafted by the Indian Law Commission. The British connection with Malaysia began through trading ventures, which was entirely non-political, and it so continued until 1684 through its East India Company from which date until 1762, it was a mixed political and commercial connection.

INTRODUCTION TO DIVINE LAW (AL-SHARIAH)

Islam was revealed more than one thousand and four hundred years ago and consists of a complete system of life that is compatible for human being of all ages. The revelation from *Allah* (God) and

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the teachings of the Prophet Muhammad, peace be upon him (pbuh) are not only confined to the belief moral systems, but also include laws that are suitable to be implemented by mankind.¹ The Holy *Qur'an* has emphasized the completeness of its teaching in several verses, among which was said to be the last relation of the Holy *Qur'an* as follow: "This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion."² Yet in another verse the Holy *Quran* mentioned: "We have neglected nothing in the Book."³

Before any detailed discussion of the concept and history of Islamic law can take place, it is necessary to discuss the background in which it was developed. Islam believes that *Allah* created mankind and, therefore, it is necessary for them to have laws and regulations governing their lives. Generally, there are two different conceptions of law. The first may be of divine origin such as the Islamic law, and the second is the man-made law. The latter conception is the basis of most modern legislations. The Islamic concept of law can be understood when the question of how to understand good and evil is asked. Human beings and their mortal weaknesses cannot understand what good and evil are unless they are guided in the matter of *Allah* through an inspired Prophet. Two concepts, which are technically called by the Muslim scholars as *husn* (good, beauty) and *qubh* (bad, ugliness), are to be taken in the moral sense of the term. What is morally acceptable and good must be done and what is morally reprehensible must not be done. This is the basis of *Shari'ah* or Islamic legal doctrine.⁴

However, another question arises here is: what is absolutely and indubitably *husn* and *qubh*? Man, certainly cannot answer this important legal question. But the Holy *Qur'an*, which is the Word of *Allah* (*God*), and its supplementary, the *Sunnah*, which consists of the records of the actions and sayings of the Prophet (pbuh), are the tools, which must be referred to and implemented in order to determine what is *husn* and *qubh* and thereby resolving the above legal questions. However, if the answer is not found in the Holy *Quran* or in the *Sunnah*, then the dictates of reason in accordance with certain definite principles have to be followed.

These principles give assistance to the realization of the *Shariah*, as the Muslim jurists understand it. To understand Islam and Islamic Law, it is very important to understand the *Shariah*, as it is the nucleus of Islam.⁵

The Islamic law (Al-Shariah)

The word *Shariah* is derived from the root of *shin ra' ayn*,⁶ which literally means the road to the watering place, the straight path to be followed. The Holy *Quran* has used the word *Shariah* with this meaning in the following verse: "Then We have put you (O Muhammad pbuh) on a plain way of (Our) commandment. So follow you that (Islamic Monotheism and its laws), and follow not the desires of those who know not."⁷

As a technical term, however, the word *Shariah* was defined by al-Qurtubi as the canon of Islam, all the different commandments of *Allah* to mankind. Some scholars defined this word as the injunctions revealed to the Prophet of *Allah*, related to law or belief. In addition to the above definition, some scholars confined *Shariah* to its linguistic meaning by saying that this word means, following strictly the injunctions of *Allah* or the way of Islam (*Ad-Deen*).⁸

A comprehensive definition of the word *Shari'ah* can be deduced from the different definitions given above as follows: It is the sum total of Islamic teaching and system, which was revealed to Prophet Muhammad (pbuh) recorded in the Holy *Quran* as well as deducible from the Prophet's divinely-guided lifestyle called the *Sunnah*. This definition is the common definition recognized by many contemporary scholars such as Abdul Karim Zaydan. It indicates that all the different commandments of *Allah* to mankind are part of *Shari'ah*. Each one of the commandments is called *hukm* (pl. *ahkam*). The law of *Allah* and its inner meaning is not easy to grasp. Therefore, the *Shari'ah* is needed to regulate all human actions.

This is why it is not "law" in the modern sense as it contains a comprehensive set of dogmas, legal and ethical doctrines. It is basically a doctrine of duties, a code of obligations. For this reason,

legal considerations and individual rights have a minor place in it while the tendency towards a religious evaluation of all the affairs of life is absolute.⁹

The Major Schools of Islamic Law and Their Founders

The different schools of Islamic law were formed mainly during the fourth stage of the development of Islamic law. This is the result of the emergence of many potential *mujtahids* during this period combined with the encouragement from the 'Abbasid Government towards the development of Islamic sciences. The differences in the methodology in deducing the rulings of *Fiqh* were one of the reasons why these schools emerge. They do not differ in the fundamental matters of Islam, however, the difference are in the secondary issues which is not clearly defined by the text in which there are rooms for the scholars to provide their opinions. These schools has been founded by several prominent scholars are identified with the name of their founder. Among the major schools of Islamic Thought (*madhhab*) are the School of Hanafi, the School of Maliki, the School of Shafi'i and the School of Hanbali. In addition, there are some minor schools of Islamic law, which disappear with the demise of their founder. Among these schools are the School of Al-Awza'i, al-Thauri, Laith ibn Sa'd, al-Zehiri and al-Tabari. The views and legal verdict, developed by the four major *madhhab* are widespread throughout the Muslim world till present and are still being observed by the Muslims at large.¹⁰

INTRODUCTION TO MALAYSIAN PENAL CODE

The Penal Code of Malaysia is modelled under the Indian Penal Code (Act XLV of 1860), which was drafted by the Indian Law Commission. The British connection with Malaysia began through trading ventures, which was entirely non-political, and it so continued until 1684 through its East India Company from which date until 1762, it was a mixed political and commercial connection.¹¹

The First Royal Charter of Justice, which was granted in 1807, established a Court of Judicature in Penang. The Charter provides

that there shall be within the factory of the Prince of Wales' Island and the places now at any time to be subordinate or annexed thereto a Court of record, to be called the Court of Judicature of Prince of Wales' Island.¹²

The court consisted of the Governor, three Councilors, and one other judges, to be called Recorder of Prince of Wales' Island. The court is to have jurisdiction and powers of the Superior Courts in England and the several Justices, Judges and Barons thereof so far as circumstances will admit and it is to exercise jurisdiction as an Ecclesiastical Court so far as the several religions, manners and customs of the inhabitants will admit. With regard to criminal matters, the court is to be a Court of Oyer and Terminer and to try and determine indictments and offences and to give judgment thereupon and to award execution thereof and in all aspects to administer criminal justice in such like manner and form or as nearly as the condition and circumstances of the place and persons will admit of, as our Courts of Oyer and Terminer and Gaol Delivery do or may do in England due attention being had to several religions, manners and usages of the native inhabitants.¹³

The second Royal Charter of Justice was granted in 1826 with its main object was the extension of the Court's jurisdiction to Singapore and Melaka. The new Court was named the Court of Judicature of Prince of Wales' Island, Singapore and Melaka. Thus, since then the criminal administered in the Straits Settlements had been of the English criminal law until 1872, when the Straits Settlements Legislature passed the Penal Code.

The Straits Settlements Penal Code was adopted by the Federated Malay States (FMS), which consisted Negeri Sembilan, Perak, Selangor and Pahang between 1906-1909, and by Unfederated Malay States (UFMS), which consisted Johor, Kelantan, Terengganu, Kedah and Perlis between 1920-1923 in separate enactments. In 1948, the Federal Agreement was signed and all laws of criminal offences, namely Penal Codes and Criminal Procedure Code were extended throughout the Federation of Malaya.¹⁴

On 16 September 1963, Malaysia was constituted with all

the states in Malaya, Singapore, North Borneo (now Sabah) and Sarawak. In Sabah, the Ordinance 3 of 1959 was repealed and also in Sarawak the 1934 Penal Code of Sarawak was repealed and replaced with the Penal Code (Cap 45/1935). This was effected by the Code (Amendment and Extension) Act 1976 (Act A327) which came into force on 31 March 1976. Since then, the Penal Code has been amended several times to accommodate to contemporary needs. However, basically the Penal Code remains substantially the same with some modifications of its provisions to suit public demands for changes in the law so that it becomes more harmonious and acceptable to all.¹⁵

The Penal Code is the main piece of penal legislation, which embodies the bulk of criminal offences in Malaysia. It is a law of general application and thus applies to everyone in Malaysia. However, there are other legislations, which have penal or criminal provisions, which are more specific in nature, and they exist side by side in the Malaysian criminal justice system. Indeed, some provisions of the Penal Code do require revision for being dated with current changes in the society and some are no longer applicable to Malaysia. Perhaps serious thoughts should be given in conducting an overhaul of the entire Penal Code.¹⁶

INTERPRETATIONS

Law

According to Oxford English Dictionary,¹⁷ law is defined as the body enacted or customary rules recognized by a community as binding. Sir John Salmond,¹⁸ in his book, *Jurisprudence*, defined law as the body of principles recognized and applied by the state in the administration of justice. In other words, law consists of the rules recognized and acted on by courts of justice. In short, law may be defined as a body of rules, which are enforced by the state. John Austin,¹⁹ in his book '*The Province of Jurisprudence Determined*' describes law as a command set by superior being to an inferior being and enforced by sanctions (punishment). The superior being is the state and inferior being is the individuals.

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The sanctions are wide and include imprisonments, fines, damages, injunctions, and decrees of specific performance. According to Blackstone,²⁰ law is a rule of action prescribed or dictated by a superior, which an inferior is bound to obey.

Public Law

Public Law is basically the law, which governs the relationship between the individuals and the state. Public law may be further divided into two categories, namely constitutional law and criminal law. Constitutional law lays down the rights of individuals in the state. It deals with questions such as supremacy of Parliament and the rights of citizens.²¹

Private Law (Civil Law)

Private Law is concerned with the matters that affect the rights and duties of individuals among themselves. Basically Private Law is also known as Civil Law. It covers areas such as contract, torts and trust. Torts and contract is based on the obligations imposed by law whereas the law of trust governs relationship between trustees and beneficiaries.

Criminal Law

Criminal Law is a law codifies the various offences committed by individuals against the state. It aims at punishing criminals and suppressing crime. Thus, Criminal Law imposes on individuals the obligation not to commit crimes. A crime is wrong against the state for which punishment is inflicted by the state, the proceedings being brought by the Public Prosecutor. The essential elements of crime are *actus reus* (wrongful act) and *mens rea* (guilty mind).

Crime

Literally, crime is an offence, wrongful act that is punishable by law. While in technical sense, crime is a prohibited act done with a guilty mind. In short, crime is defined as an act of disobedience of the law forbidden under pain of punishment. The punishments for crimes range from death or imprisonment to a money penalty

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(fine) or absolute discharge.

According to Blackstone,²² a crime is a violation of public rights and duties due to the whole community. However, according to Turner,²³ every instance of crime presents three characteristics, namely:

- (a) the norms brought about by human conduct which is sanctioned by the sovereign power of the state.
- (b) the measure of prevention is by way of threat or punishment; and
- (c) a local proceeding of a special kind.

Both Cross and Jones (2012),²⁴ claimed that whether an act is a crime or not is really a political decision. It is up to the State to regard it as a tort or a crime. In order to constitute a crime, both the *actus reus* and the *mens rea* must be present.²⁵

Table A: The Differences between Criminal Law and Civil Law

No.	Criminal Law	Civil Law
1	Offences are against the states.	Wrongs are between individuals.
2	Proceedings are initiated by the states (Public Prosecutor).	Individuals initiate proceedings.
3	Proceedings cannot be withdrawn, i.e. cannot be settled outside the court except with the approval of Attorney General by virtue of Article 145 of the Federal Constitution.	Proceedings may be discontinued and can be settled outside the court.
4	Burden of proof lies on the PP and generally does not shift to the accused.	Burden of proof lies on the plaintiff and it may shift to the defendant.
5	The burden of proof is beyond reasonable doubt.	The burden of proof is on the balance of probabilities.
6	Legal consequences under criminal law are more severe than that under the civil law, for example death sentence; life imprisonment; whipping and fine.	Legal consequences under civil law are less severe than that under the criminal law, for example monetary compensation; injunction; specific performance; self help.
7	In term of terminology used: - Prosecute. - 'v' reads as 'against'. - Citation: PP v Accused	In term of terminology used: - Sue. - 'v' reads as 'and'. - Citation: Plaintiff v Defendant
8	If PP succeeds, the accused will be 'convicted' and the word guilty is used.	The result is 'judgment' for the plaintiff or defendant and the word 'liable' is used.

THE SIMILARITIES AND DIFFERENCES BETWEEN ISLAMIC LAW AND MODERN SECULAR LAW

The Similarities

(a) Common objectives between islamic law and modern secular law

Comprehensive studies of the Holy *Quran* and *As Sunnah* will reveal the common objectives of Islamic criminal law and the Malaysian Penal Law. These common objectives include the following:

(b) Enlightening the individuals with knowledge

One of the primary objectives of the *Shari'ah* is to educate the individuals. All the different injunctions of the *Shari'ah* seek to educate the individuals and inspire them with faith and instill in them the qualities of being trustworthy and righteous. It is through reforming the individual that Islam aims at achieving its social goals.

The injunctions of *Shari'ah* related to *ibadah*,²⁶ *mu'amalah*,²⁷ *jinayah*,²⁸ and all other branches are a part of the Islamic educational program; they are all designed so as to educate the believer, enable them to be useful members of society and refrain from causing harm to others.²⁹

The worship, in all of its varieties, aims at purifying the mind and heart from corruption, selfishness and indulgence in material pursuits. One example is performing the five ritual prayers. The Holy Quran tells us the purpose of prayer when it says: "Surely prayer keeps one away from indecency and evil, and certainly the remembrance of Allah is the greatest (form of devotion)."³⁰

All the different aspects of *salah* involve both mental and physical training; it leads to inner perfection and it is a means of man's closeness to his Creator. Apart from *salah*, fasting, the payment of *zakah*, *hajj* and other forms of *'ibadah* were enacted to achieve the same objective. All the injunctions of the *Shariah* and man-made law are geared to achieve the main objective, which is

to educate people by adhering to the principle of justice, being trustworthy, honest, understand mutual consent and social responsibility.

In crimes, the different punishments committed by individuals are due to the fact that the society intends to educate the criminals and deter others from committing them. The main objective behind all the punishments is not to penalize a person as such, but to discipline the criminal and the society, as well as to prevent such crimes from being committed by others. This is the reason why Holy *Quran* has ordered that the punishment for those who commit certain crimes must be executed in public so as to create awareness among society members of the implications in committing such crimes. For an example: "A woman and a man guilty of illegal sexual intercourse, flog each of them with a hundred strokes. Let not pity withhold you in their case, in a punishment prescribed by Allah, if you believe in Allah and the Last Day. And let a party of the believers witness their punishment."³¹

When the public witnesses the punishment, it will give a psychological impact on the criminal as well as on the society and it will be a strong deterrent for those who harbor any intentions to commit the crime. The harsh punishment enacted by the *Shari'ah* in this case is according to the severity of the crime and its negative impact on society.³²

(c) Establishing of justice

Establishing the concept of justice is another basic objective of the *Shari'ah* and man-made law in the social sphere. Justice literally means placing things in the right place where they belong. It is to establish a balance by way of fulfilling rights and obligations and by eliminating excesses and disparities in all spheres of life.

The concept of justice in *Shari'ah* is not confined to the judicial aspects, but it covers all areas of life including individual justice, social justice and international justice. This is obvious from the objectives and comprehensive approach that the Holy *Quran* has taken towards justice. It is the one over-riding objective that

characterizes the Holy *Quran* message as a whole, as it declares: “We sent Our Messengers and revealed the Book through them so as to establish justice among people.”³³

The Holy *Quran* message of justice is objective in that it is not tainted by considerations of racial, tribal, national, or religious sentiments. The Qur’an addresses justice as one of its major themes, which is referred to in at least fifty-three instances where the believer is urged to be just to others at all levels, whether individual or public, in words and in conduct, in dealing with friends or foes, Muslim or non-Muslim; all must be treated with justice.³⁴

Ibn Qayyim al-Jawziyyah explains the real meaning of justice in the *Holy Quran* when he said that justice must be followed and upheld wherever it is found, within or outside the declared provisions of the law: Justice is the supreme goal and objective of Islam. Allah has sent scriptures and messengers to establish justice among people. When there are signs, which point to the path of justice, it is in accordance with the law of Allah and everyone should aim towards realizing it. Hence “any path that leads to justice and fairness is an integral part of Islam and never contrary to it.” What Ibn Qayyim is trying to say is that even if nothing could be found in the *Shariah* to show the direction towards justice, it should still be attempted and that the result of such effort would always be in harmony with the *Shariah*.³⁵

The Holy *Quran* emphasizes that Muslims should be just in their relation with everyone even with their enemy: “O you who believe! Stand out firmly for Allah and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allah. Verily, Allah is Well-Acquainted with what you do.”³⁶

They must also establish justice with those who are not in the same faith with them, that is, the non-Muslims: “Allah forbids you not to do good and be just to those who have fought you over your faith nor have evicted you from your homes. Allah loves those who establish justice.”³⁷

According to al-Tabari, the ruling of this ayah extends to all nations and followers of all faiths; indeed to the whole of mankind.

It would thus appear that injustice in any spheres of life is unacceptable and contradicts with the teaching of Holy *Quran* and the objectives of the *Shariah*.³⁸

(d) The Shariah and man-made law contain exceptional principles in the implementation of its laws

This is called the principles of *rukhsah* in Islam or general exceptions in modern secular law. An example of this is a person who is unable to stand is allowed to perform his prayers in the sitting or sleeping position. Similarly, a traveler is allowed to combine and shorten the obligatory prayers during the journey. The principle of *rukhsah* also allows a person those things, which are forbidden in Islam in emergency situation (*darurah*). For example, there are two kinds of evils, and a person has chosen to commit a lesser evil than the greater evil, for instance, the eating of foods prohibited in Islam is allowed under the principle of *darurah* to save one's life. The guiding principle for such an act is the following, maxim: "Necessity renders prohibited things permissible." This principle manifests the practicality of Islam and there are always solutions when there are difficulties.

The Differences between Islamic law and Man-made law

The *Shariah* as a divine law has its own characteristics and advantages. These characteristics discussed in the subsequent section are the common features of the *Shariah* and modern secular law. However, this part explorer and differentiate it from other systems of law developed by mankind. The characteristics are as follows:

(a) Shariah is a divine law

Islam as a whole is a divine revelation. Therefore, one of the distinguishing features of the *Shariah* is the fact that it comes only from Allah and it has religious elements. The source of the *Shariah* is divine revelation, unlike other systems of law. Allah Who created man knows what system is best to suit all the needs of mankind. "Should not He who has created know? And He is the Most Kind

and Courteous (to His slaves) All-Aware (of everything).”³⁹

Therefore, each and every Muslim is obliged to uphold and implement the *Shariah*: “It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed in a plain error.”⁴⁰ “The only saying of the faithful believers, when they are called to Allah (His Words, the Qur’an) and His Messenger (pbuh) to judge between them, is that they say: “We hear and we obey.” And such are the prosperous ones (who will live forever in Paradise).”⁴¹

(b) Shariah law is free from discrepancies and shortcomings

Shariah law is the product of Allah the Creator of mankind. Allah has no vested interests when he revealed the *Shariah*; therefore, it is purely revealed for the interest and benefit of mankind. This is different from any man-made law, which has the tendency to be manipulated in order to serve or benefit the interest of certain groups of people.

The principle of equality (*al-musawat*) in Islam is a perfect example that it is free from any discrepancies. According to this principle, all human beings are equal in the eyes of the law, which implies that in the implementation of Islamic law there should not be any discrimination or favouritism. It should be applied to everyone regardless of his or her status and position in society, or in other words, no one is above the law. The Holy *Quran* emphasizes the principle of equality among mankind when it says: “O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that (believer) who has *al-Taqwa* [i.e., one of the *Multaqin*). Verily, Allah is All Knowing, All Aware.”⁴²

Al-Qurtubi a prominent scholar (*mufassir*) quoted the following *Hadith* when interpreting this verse, which emphasizes that all human beings are equal in the eyes of Allah. Narrated by Abi Nadrah he said someone told me who attended the sermon of the Prophet (pbuh) in Mina during the days of *Tashrik* when he is

(delivering his sermon) on his camel, the Prophet said: “O Mankind, please be informed that your God is One and your father (origin) is one, verily, there is no different between the Arabs over the non-Arabs nor the non-Arabs over the Arabs nor the white over the black nor the black over the whites except with *taqwa* (the degree of piousness).⁴³

The above Hadith provides a general meaning, which includes the equal treatment of all human beings under the Islamic law. The Prophet (pbuh) applied the above Hadith when he rejected the request made by Usamah bin Zayd to withdraw the implementation of had punishment on a woman from the tribe of Makhzum.¹⁹ This case is illustrated in the following Hadith: Usamah bin Zayd came to the Prophet (pbuh) asking him to pardon a woman from the tribe of Makhzumiyyah, the Prophet said to him, “Are you requesting from me to withdraw the *hadd* (prescribed punishment) which Allah has prescribed?” Then the Prophet continued, “(One of the reasons why) the earlier nations were destroyed is because when the people who have position among them committed a crime, they will be released without any punishment, but if the poor (or who has no position) committed a crime than they will be punished. I swear in the name of Allah, if Fatimah binti Muhammad (the daughter of the Prophet) has stolen anything (and convicted for the crime), I will chop off her hand.”⁴⁴

The lesson that can be taken from the above hadith is that no one can escape the implementation of the *Shariah* law; even if he or she is the child of the Prophet (pbuh). This clearly is the manifestation of the principle of equality that is desirable for the entire society. The *Shariah* is also free from any errors or inaccuracies because it is the revelation from Allah. Allah Almighty who creates man kind knows what are the best rulings that can assure the harmonious and safe life for everyone. For instance, Allah knows that the best punishment for theft is chopping the hand of the criminal, as this will give a great impact in reducing such crimes in the future. There is physical as well as psychological impacts in this kind of punishment. The evidence of such impacts can be

observed during the time of the Prophet (pbuh) and the Khulafa' al-Rashidun when such a punishment was implemented. During these periods, there were very few cases of theft that occurred in the society, al in mind there was no enforcement authority policing the society.

(c) Respecting, honouring and obeying the commandments

People will have the sense of respect in obeying the commandments of Allah (*Shariah*) as it is a divine order, different from the commandments, which come from man. It is part of the *'aqidah* of a Muslim to believe and obey all the commandments of Allah as implementing them is a part of *'ibadah*. Allah says in the Holy Holy *Quran*: "But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission."⁴⁵

This is proven during the time of the Prophet, when the rulings of Islamic law were revealed by Allah (swt), the companions of the Prophet (pbuh) would immediately implement them without hesitation. The attitude of the companions in respecting and obeying the commandments of Allah and His Prophet (pbuh) can be observed during the revelation concerning the prohibition of the consumption of liquor. When verse 90-91 from surah *al-Ma'idah* was revealed,⁴⁶ the Muslims ceased from consuming liquor, even though it was their habit and part of their life to consume such drink. It was narrated that the streets of *al-Madinah* were filled with discarded liquor when the prohibition was declared.⁴⁷

Muslim women adopted a similar stand during the time of the Prophet (pbuh) about *hijab* (covering the required parts of the body). When the commandment of Allah regarding hijab was revealed, they immediately abided by this directive from Allah. This is reported by 'Aishah (r.a): "Aishah (r.a.) said: "May Allah bless the earlier women of *Muhajirat*. When (the Verse): "They should draw their veils over their necks and bosoms," was revealed, (the ladies) cut their waist sheets at the edges and covered their faces with the cut pieces." When Allah revealed (the verse) "and to

draw their veils all over *Juyubihinna* (i.e. their bodies, faces, necks and bosoms, etc.) ...” they modified their garments (to be used) to cover themselves.”⁴⁸

(d) Shariah is universal, realistic and contemporary

The *Shariah* in all its components is universal, realistic and contemporary. The belief system in Islam is realistic in the sense that Allah (swt) has ordered the Muslims to worship Him alone and He has provided much evidence in the *Holy Quran* and *Sunnah* about His existence.⁴⁹

In addition, all the unseen matters which are the pillars of Islam such as the belief in the angels of Allah, Messengers, Books, the Day of Judgment and belief in the divine decree (*qada' wa al-qadar*) is simple and understandable to the average mind. The moral system in Islam is also practical and sensible as Islam encourages good deeds and forbids everything that can bring harm to the individual, society or the entire universe.

The *Shariah* revealed by Allah is universal in the sense that it is suitable to be implemented at any time, any place and in all situations Al-Qur'an has clearly stated this point in the verse: “Say (O Muhammad): “O mankind! Verily, I am sent to you all as the Messenger of Allah.”⁵⁰ In another verse, Allah says, “And We have not sent you (O Muhammad (pbuh) except as a giver of glad tidings and a Warner to all mankind, but most of men know not.”⁵¹

The above verses are directed to all human beings for them to understand that Muhammad (pbuh) was sent by Allah to all mankind and the message of Islam is not confined to certain groups of people. Although Islam started in the Arabian Peninsular and Prophet Muhammad (pbuh) is an Arab, this does not implicate that his teachings is only restricted to the Arabs. The fact that the *Shariah* is the last revelation from Allah to mankind is also obvious evidence for its appropriateness to be implemented and advocated until the Day of Judgment. There will be no other revelation and Prophet after Prophet Muhammad (pbuh) as mentioned by the *Holy Quran*: “Muhammad is not the father of any man among you, but he is the Messenger of Allah and the last of the Prophets,

and Allah is ever all-aware of everything.”⁵² In addition, there are many indications in the *Shariah* that demonstrates its universality and practicality. Among these indications are:

(e) The Shariah propagates the protection of interest and rejection of evil

This is evident in all the rulings of the *Shariah*, which were revealed for the benefit of mankind at all times. An example of the ruling relates to a person who has killed another person intentionally. The punishment for this crime is the accused would forfeit his life unless he obtains a pardon from the deceased heirs. This is mentioned in *Holy Quran*: “And there is (a saving of life) for you in (*al-qisas*) the law of equality in punishment.”⁵³

This ruling was revealed to protect the life and interest of people in the society. In the implementation of such punishments, there is a lesson to be learnt for other members not to commit such crimes.⁵⁴

(f) The Shariah contains flexible principles

The *Shariah* revealed by Allah is suitable to be implemented at all times because of its flexibility. This can be observed from the two kinds of *Shariah* injunctions:

- (1) The fixed and unchanged injunctions of Holy *Quran* and the *Sunnah* of the Prophet Muhammad (pbuh). The above rulings can be divided into three categories:
 - (i) The injunctions related to belief (*aqidah*) which is the fundamental matter in Islam. For example, believe in Allah and His Messenger. This type of injunction is fixed and unchangeable.
 - (ii) The injunctions related to *Ibadah* such as the order for prayers and the times of prayers. This type of injunction also cannot be changed. In addition, there are some explicit injunctions (*ahkam*) of Holy *Quran* and *Sunnah*, which are unchangeable. For example the rulings related to the punishment for theft. The punishment for this crime is clearly stated in the Holy *Quran* in the following verse:

“Cut off (from the wrist joint) the hand of the thief, male or female, as a recompense for that which they committed, a punishment by way of example from Allah. And Allah is All-powerful All-wise.”⁵⁵ This injunction of Holy *Quran* is an explicit injunction which does not require any interpretation as its meaning is evident from the verse itself. There are some other similar rulings, which cannot be changed, such as the rulings commanding the necessity of a marriage contract in order to bind the relationship between a man and woman and the ruling prohibiting usury. These rulings are unchangeable because they serve the interest of mankind and are suitable to be always implemented and places.

- (iii) The injunctions related to ethics (*akhlaq*) including the good and the bad. These injunctions fall under the category of unchangeable matters. The reason for this is because; the moral values propagated in Islam are universal values that must be upheld at all times. For instance, the Holy *Quran* ordered Muslims to respect their parents and refrain from using abusive word towards them. This is mentioned in Holy *Quran*, “And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor.”⁵⁶ This injunction is appropriate and must be upheld at all times and circumstances.
- (2) The injunctions of the *Shariah* which change with changes in circumstances, custom, time and place. These injunctions deal with various aspects of the law, which regulates the relationship between man and man and man and other creatures. This includes the rulings related to *muamalah* such as contractual law, transaction, criminal law, judiciary and others. Many of these rulings are flexible and can change according to the changing circumstances, custom, time and place. In fact, this

salient feature of *Shariah* made it suitable to be implemented at all times as it can accommodate the needs of people indifferent times and situations. The recognition of certain pre-Islamic customs of the Arabs by the *Shariah* shows that it is flexible and acceptable when they benefit people. For example, certain practices in commercial transactions that did not violate Islamic principles, such as the contract of *Salam*, were preserved.⁵⁷

(g) *The Shariah contains universal principles*

The *Shariah* was revealed with certain universal principles, which should be upheld. There are many general principles propagated by Holy *Quran*, which are essential in order to regulate and accommodate the needs of mankind. Among these principles are:

- (1) The principle of *shura* (mutual consultation) has strongly propagated this principle as stated in following verses: “And those who answer the Call of their Lord, and perform al-*Salah*, and who (conduct) their affairs by mutual consultation.”⁵⁸ “...and consult them in affairs...”⁵⁹ The above verses propagated this very important principle in making decisions concerning public interest. This includes decisions such as those related to political matters and economics.
- (2) The principle of equality (*al-musawah*) in Islam. This principle does not discriminate anyone particularly in the implementation of Islamic law. All are equal in the eyes of the law, be they rulers or commoners. This principle is essential in order to uphold justice.
- (3) The principle of justice (*al-adalah*) in Islam. Islam propagates the upholding of justice in all circumstances and at all levels. This is manifested in *al-Holy Quran* in the following verses: “Allah does not command you to render back your trusts to whom they are due; and when you judge between man and man, that you judge with justice.”⁶⁰ In another verse is stated: “O you who believe! Stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to the wrong and depart from justice. Be just, that

is next to piety, and fear Allah. For Allah is well- acquainted with all that you do.”⁶¹ This principle is very important to ensure public justice in any society at any time and place. All efforts must be made to ensure that justice prevails for all in the society.

- (4) The principle of “no harm shall be inflicted nor reciprocated” (*la darar wa ladirar*). This is a Hadith of the Prophet (pbuh), which describes one of the most important principles to be held in society. The principle indicates that all kinds of harm shall be avoided and removed whether it involves an individual or society. The above principles and many other principles in Islam can be always applied and in all places, as they are universally acceptable. Neglecting such important principles might lead to chaos and instability.⁶²

(h) The rewards and punishments in Shariah is in this world and in the hereafter

One of the characteristics of any legal system is that it must come with certain measures to curb crime, educate people and restrain them from committing crimes or other actions deemed to be against the law. Such measures are normally in the form of deterrents; whether they are light or heavy punishments would depend on the type of crime or misconduct committed.

Similarly, in the *Shariah*, there are certain punishments prescribed by the *Holy Quran* and *Sunnah* for those who break the law. The distinguishing features of the punishment in the *Shariah* compared to other legal systems is that it warns people of the punishment they will undergo in this world and the hereafter.

The penalty or punishment in the hereafter is emphasized strongly in Islam in order to cultivate a sense of self-restraint in Muslims. Those who go against the law might escape the punishment in this world, but they will definitely be punished in the hereafter except for those who repent and are forgiven by Allah.

Punishments in the hereafter are much more severe compared to those in this world. Everyone is responsible for his/her deeds in this world and will be rewarded or punished accordingly. The

Holy Quran mentioned this point in surah *al-Nisa* when it says: “These are the limits (set by) Allah and whosoever obeys Allah and His Messenger [Muhammad (pbuh)], will be admitted to Gardens under which rivers flow (in paradise), to abide therein; and that he will be the great success. And whosoever disobeys Allah and His Messenger and transgresses His limits. He will cast him into the fire, to abide therein; and he shall have a disgraceful torment.”⁶³

In addition, there are many other verses of *al-Holy Quran* and the *Sunnah* of the Prophet (pbuh), which indicate the punishments in the hereafter. An event which occurred during the time of Prophet Muhammad (pbuh) illustrates this point. This incident happened to Ma’iz, one of the companions of the Prophet (pbuh) who committed adultery and requested the Prophet (pbuh) to punish him.

The Prophet asked him whether he was sure of what happened and Ma’iz repeated his confession. The Prophet then implemented the punishment of *had* as prescribed in Islamic criminal law on him. Ma’iz had taken the step to confess for an immoral crime, which he committed because he realized that he might escape the punishment in this world if he chooses not to confess. However, the punishment in the hereafter would be severe.⁶⁴

(i) The completeness of the Shariah

The *Shariah* covers all aspects of life and fulfil all the needs of mankind. There are no matters, which do not fall under the jurisdiction of the *Shariah*. This point is clearly mentioned in *Holy Quran*: “This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion.”⁶⁵ In another verse, Allah describes: “Nothing have We omitted from the book (al-Qur’an).”⁶⁶ The above verses assert the completeness of Islam as a way of life and the *Shariah* is to resolve all the needs of mankind. The *Shariah* covers all branches of life including:

- (1) *Al-Ahkam al-I’tiqadiyyah* (sanctions relating to beliefs), which includes the complete belief system in Islam such as believing

- in the six pillars of *iman* and unseen matters.
- (2) *Al-Ahkam al-Akhlaqiyyah* (sanctions relating to moral and ethics), which includes all the good moral values that must be enjoined such as sincerity and responsibility, and the bad moral principles that must be avoided such as telling lies, backbiting, harming and hurting others.
 - (3) *Al-Ahkam al-'Amaliyyah* (sanctions relating to the sayings and doings of all individuals and his relations with others).⁶⁷

The injunctions of *al-Qur'an* are comprehensive in the sense that they cover all spheres essential to guide man. In addition, the *Qur'an* also provides general principles that can be utilized to resolve contemporary matters. The ideal example of the comprehensiveness of *al-Qur'an* can be observed in the diversity of the following verses, which address various aspects of human life.

(j) Verses related to spiritual matters

“Who perform Salah and spend out of that We have provided them.”⁶⁸ “O you who believed! Observing *al-Saum* (the fasting) is prescribed for you as it was prescribed for those before you, that you may become *al-Muttaqun* (the pious).”⁶⁹

(k) Verse related to family affairs

“O you who believe! You are forbidden to inherit women against their will, and you should not treat them with harshness, that you may take away part of the *Mahr* you have given them, unless they commit open illegal sexual intercourse. And live with them honorably. If you dislike them, it may be that you dislike a thing and Allah brings through it a great deal of good.”⁷⁰

(l) Verses related to contract and financial matters

“O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allah is Most Merciful to you.”⁷¹

“O you who believe! When you contract a debt for a fixed

period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write as Allah has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must fear Allah, his Lord, and diminish not anything of what he owes. But if the debtor is of poor understanding, or weak, or is unable himself to dictate, then let his guardian dictate in justice. And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. And the witnesses should not refuse when they are called on (for evidence). You should not become weary to write it (your contract), whether it be small or big, for its fixed term, that is more just with Allah-, more solid as evidence, and more convenient to prevent doubts among yourselves, save when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down. But take witnesses whenever you make a commercial contract. Let neither scribe nor witness suffer any harm, but if you do (such harm), it would be wickedness in you. So be afraid of Allah and Allah teaches you. And Allah is the All-Knower of each and everything.”⁷²

“O you who believe! Be afraid of Allah and give up what remains (due to you) from *Riba* (usury) (from now onward), if you are (really) believers. And if you do not do it, then take a notice of war from Allah and His Messenger” but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums).”⁷³

(m) Verses related to criminal matters

“Cut off (from the wrist joint) the (right) hand of the thief, male or female, as a recompense for that which they committed, a punishment by way of example from Allah. And Allah is All Powerful, All Wise.”⁷⁴

“The woman and the man guilty of illegal sexual intercourse, flog each of them with a hundred strokes. Let not pity withhold

you in their case, in a punishment prescribed by Allah, if you believe in Allah and the Last Day. And let a party of the believers witness their punishment.”⁷⁵

(n) Verses related to political system

“...and consult them in affairs...”⁷⁶ “O you who believe! Obey Allah and obey the Messenger (Muhammad SAW), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger (pbuh), if you believe in Allah and in the Last Day. That is better and more suitable for final determination.”⁷⁷

(o) Verses related to international relations

“O you who believe! Take not My enemies and your enemies (i.e., disbelievers and polytheists, etc.) as friends, showing affection towards them, while they have disbelief in what has come to you of the truth and have driven out the Messenger (Muhammad SAW) and yourselves (from your homeland) because you believe in Allah your Lord! If you have come forth to strive in My Cause and to seek My Good Pleasure, (then take not these disbelievers and polytheists, etc., as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray, (away) from the Straight Path.”⁷⁸ “Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allah loves those who deal with equity.”⁷⁹ All the above verses of the Holy *Quran* and many others testify to the comprehensiveness of the *Shariah* as a complete code of life.

CONCLUSION

As conclusion the objectivity of the Islamic Legislation is concentrated in its being free from the intrusion of personal interests of desires and the subconscious factors, which may quite possibly, knowingly or unknowingly affect the human lawmaker and participate in the making of his decisions, and his laws. Human

knowledge and faculties are influenced by factors of environment, like reality and personal characteristics, as has been proved by psychological and social studies. This fact has also been discovered by all those who subjected the secular laws and man-made laws to analytical studies. It was obvious that they had been influenced by the environment, circumstances, psychological and social situations and the law-maker's personal interests and emotions. Thus, as a matter of fact, such laws carry the symptoms of the diseases prevalent in the society, and express the will of the rulers, as these laws can easily be affected by the legislator's desires and inclinations. The Islamic law, on the other hand, is scientific, objective, honest and far from being under the influence of the motives and factors which determine man-made laws. The true lawgiver, here, is Allah, the Exalted, Who is glorified from all those inclinations and impressions from which man can never completely and absolutely, be free. This is the secret of the construction of the divine law, which is based on truth and justice, and its aim is only the welfare of humanity and its noble objectives in life in this world and in the hereafter (*akhirah*).

Notes

- 1 Mohamad Akram Laldin. 2011. *Islamic Law: An Introduction*. Kuala Lumpur: IIUM Press, 1.
- 2 Holy Quran, *Surah Al-Ma'idah*: 3.
- 3 Holy Quran, *Surah Al-An'am*: 38.
- 4 Ibid.
- 5 Abdul Qadir Oudah Shaheed, 2000. *Criminal Law of Islam: Translated By S.Zakir Aijaz*, Vol. 1. New Delhi. International Islamic Publishers, 73.
- 6 Mohamad Akram Laldin. 2011. *Islamic Law: An Introduction* Kuala Lumpur: IIUM Press, 2.
- 7 Holy Quran, *Surah Al-Jathiyah*: 18.
- 8 Anwarullah. 1997. *The Criminal Law of Islam*. Kuala Lumpur. A.S. Noordeen, 3.
- 9 Mohammad Shabir, 2002. *Outlines of Criminal Law and Justice in Islam*. Kuala Lumpur: International Law Books Services (ILBS), 6.

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- 10 Ibid. Abdul Qadir Oudah Shaheed. 2000. 5.
- 11 Roland Braddell. 1982. *The Law of Straits Settlements: A Commentary*. United Kingdom: Oxford University Press, 13.
- 12 Ibid.
- 13 Ibid, 15.
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- 15 LexisNexis. 2015. *Guide to Litigation: Penal Code*. Kuala Lumpur, LexisNexis Malaysia, 1-2.
- 16 Ibid.
- 17 <https://www.oxforddictionaries.com/oed/>retrieved on 15.01.2018.
- 18 <https://www.studylecturenotes.com/social-sciences/law/123-what-is-law/> retrieved on 15.01.2018.
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- 23 [http:// www.merriam-webster.com/dictionary/Turner/](http://www.merriam-webster.com/dictionary/Turner/)retrieved on 10.01.2018.
- 24 Richard Card, 2012. *Card, Cross & Jones. Criminal Law*, 20th edn. United Kingdom: Oxford University Press, 19.
- 25 Ibid.
- 26 The injunctions of Islamic law governing the relationship between man and Allah (God).
- 27 The injunctions of Islamic law governing the relationship between man and man and other creatures of Allah.
- 28 The injunctions of Islamic Law governing the criminal matters.

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- 29 Mohamad Hashim Kamali. "Source, Nature and Objective of Shariah." 1989. *Islamic Quaterly* (London), Vol. 33, 215-233.
- 30 Holy *Quran*, *Surah Al-Ankabut* (29): 45.
- 31 Holy *Quran*, *Surah An-Nur*: 2
- 32 Mohamad Akram Laldin. 2011. 29.
- 33 Holy *Quran*, *Surah Al-Hadid* (57): 25.
- 34 Muhamad Hashim Kamali. 1989. 215-233.
- 35 Ibn al-Qayyim al-Jawziyyah, 1998. *Bada'i al-Fawaid*. Dimashq, Dar al-Qalam, 373.
- 36 Holy *Quran*, *Surah Al-Ma'idah*: 8.
- 37 Holy *Quran*, *Surah Al-Mumtahinah* : 8.
- 38 There are few other verses of the Holy *Quran* which emphasise the upholding of justice. For examples: Holy *Quran*, *Surah An-Nisa*: 135; *Surah Al-An'am*: 152.
- 39 Holy *Quran*, *Surah Al-Mulk*: 14.
- 40 Holy *Quran*, *Surah Al-Ahzab*: 36.
- 41 Holy *Quran*, *Surah An-Nur*: 51.
- 42 Holy *Quran*, *Surah Al-Hujurat*: 13.
- 43 Al-Qurtubi, 1997. *Tafsir al-Qurtubi*, Vol. 16, 341.
- 44 This tribe is a prominent and respected tribe among the Arabs during the time of the Prophet Muhammad (pbuh).
- 45 Narrated by Muslim.
- 46 Holy *Quran*, *Surah Al-Nisa*: 65.
- 47 Holy *Quran*, *Surah Al-Maidah*: 90-91, "O you who believe! Intoxicants (all kind of alcoholic drinks), gambling, al-Ansab, and al-Azlam (arrows for seeking luck or decision) are an abomination of Shaytan's handiwork. So avoid (strictly all) that (abomination) in order that you may be successful, Satan wants only to excite enmity and hatred among you with intoxicants (alcoholic drinks) and gambling, and hinder you from remembrance of Allah and al-Salah. So, will you not then abstain?"
- 48 Al-Qardawi, Yusuf. 1998. *Madkhal li Dirasah al-Shariah al-Islamiyyah*, 95.

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- 49 Narrated by al-Bukhari.
- 50 Holy Quran, *Surah Ali Imran*: 190-191.
- 51 Holy Quran, *Surah Al-Araf*: 158.
- 52 Holy Quran, *Surah Saba*: 28.
- 53 Holy Quran, *Surah Al-Ahzab*: 40.
- 54 Holy Quran, *Surah Al-Baqarah*: 179.
- 55 There are many other examples in the Holy Quran which propagate this principle as evident in the following verses: Holy Quran, *Surah al-Baqarah*: 222, *Surah al-Maidah*: 91; *Surah al-Anfal*: 60.
- 56 Holy Quran, *Surah Al-Maidah*: 38.
- 57 Holy Quran, *Surah Al-Isra*: 23.
- 58 Contract of *Salam* is an advanced sale in which the price is determined but delivery postponed. This type of contract is the contract to sell something which does not yet exist, but, according to a hadith, the Prophet allowed it to be practised. The Prophet gave an exceptional ruling on this type of contract because it was a general practice of the people and was required in the society.
- 59 Holy Quran, *Surah Al-Shura*: 38.
- 60 Holy Quran, *Surah Ali-Imran*: 159.
- 61 Holy Quran, *Surah Al-Nisa*: 58.
- 62 Holy Quran, *Surah Al-Ma'idah*: 8.
- 63 Mohamad Akram Laldin. 2011,43.
- 64 Holy Quran, *Al-Nisa*: 13-14.
- 65 Mohamad Akram Laldin. 2011,45.
- 66 Holy Quran, *Al-Ma'idah*: 3.
- 67 Holy Quran, *Al-An'am*: 38.
- 68 Ibid. Mohamad Akram Laldin. 2011,46.
- 69 Holy Quran, *Al-Anfal*:3.
- 70 Holy Quran, *Al-Baqarah*: 183.
- 71 Holy Quran, *Al-Nisa*: 19.
- 72 Holy Quran, *Al-Nisa*: 29.

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- 73 Holy *Quran*, Al-Baqarah: 282.
- 74 Holy *Quran*, Al-Baqarah: 278-279.
- 75 Holy *Quran*, Al-Maidah: 38.
- 76 Holy *Quran*, Al-Nur: 2.
- 77 Holy *Quran*, Ali-'Imran: 159.
- 78 Holy *Quran*, Al-Nisa: 59.
- 79 Holy *Quran*, Al-Mumtahinah: 1.
- 80 Holy *Quran*, Al-Mumtahinah: 8.



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