HARMONISATION OF THE
SHARĪ‘AH AND CIVIL LAWS
(PERSPECTIVE AND PRACTICE)

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# TABLE OF CONTENT

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preface</td>
<td>i</td>
</tr>
<tr>
<td>Table of Content</td>
<td>v</td>
</tr>
<tr>
<td>List of Contributors</td>
<td>x</td>
</tr>
<tr>
<td><strong>PART I</strong></td>
<td></td>
</tr>
<tr>
<td><strong>CHAPTER 1</strong> HARMONISATION OF CIVIL LAW AND SHARĪ'AH: THE SUDANESE EXPERIENCE</td>
<td>1</td>
</tr>
<tr>
<td>Akolda M. Tier</td>
<td></td>
</tr>
<tr>
<td><strong>CHAPTER 2</strong> THE INTERRELATIONSHIP AND THE ASSOCIATED TENSION BETWEEN SHARĪ'AH AND CIVIL FAMILY LAW IN MALAYSIA: HARMONISATION AS A SOLUTION</td>
<td>21</td>
</tr>
<tr>
<td>Dato’ Zaleha Kamaruddin</td>
<td></td>
</tr>
<tr>
<td><strong>CHAPTER 3</strong> FROM ‘MAJALLAH’ TO IRAQI CIVIL CODE’: A CRITICAL STUDY OF HARMONIZATION OF CIVIL LAW AND SHARĪ’AH</td>
<td>31</td>
</tr>
<tr>
<td>Najm-Aldeen K. Kareem al-Zanki</td>
<td></td>
</tr>
<tr>
<td><strong>CHAPTER 4</strong> HARMONISING CIVIL JOINT TENANCY CONTRACTS WITH SHARĪ’AH</td>
<td>65</td>
</tr>
<tr>
<td>Sadali Rasban</td>
<td></td>
</tr>
<tr>
<td><strong>CHAPTER 5</strong> REDEFINING REPRODUCTIVE RIGHTS THROUGH A HARMONISED APPROACH OF INTERNATIONAL HUMAN RIGHTS LAW AND ISLAMIC LAW</td>
<td>105</td>
</tr>
<tr>
<td>Majdah Zawawi</td>
<td></td>
</tr>
</tbody>
</table>
CHAPTER 6
PERSONAL PRIVACY: THE CONCEPTUAL HARMONY BETWEEN SHARI'AH CIVIL LAW
Mohd Altaf Hussain Ahangar 153

CHAPTER 7
HARMONIZATION BETWEEN LAW AND MORALITY: A COMPARATIVE PERSPECTIVE
Syed Khalid Rashid 171

CHAPTER 8
LAW AND MORALITY: PROSPECT OF HARMONIZING CIVIL LAW AND SHARI'AH PERSPECTIVE
Abdul Haseeb Ansari 191

CHAPTER 9
HARMONISING THE USE OF LIVING TRUST AS AN INSTRUMENT FOR ISLAMIC ESTATE PLANNING IN MALAYSIA
Akmal Hidayah Halim 227

CHAPTER 10
RIGHTS OF A CHILD TO MAINEANCE: HARMONISING THE LAWS IN MALAYSIA
Nora Abdul Hak, Roslina Che Soh & Norami Hashim 243

CHAPTER 11
HARMONISATION OF CIVIL LAW AND SHARI'AH IN A SMALL ISLAND NATION CASE STUDY: THE REPUBLIC OF MALDIVES
Ismail Wisham & Aishath Muneeza 257

PART II

CHAPTER 12
IMPLEMENTING HUDUD ON WOMEN IN SHARI'AH: A COMPARISON WITH CIVIL LAWS IN THE PUNISHMENT OF ADULTERY
Noor Mohammad Osmany 289
CHAPTER 13
THE SHARI'AH PROTECTION OF THE RIGHT TO THE PERSON VIS-À-VIS THE WESTERN LAW OF TORTS
Syed Ahmad S A Alsagoff 321

CHAPTER 14
SHARI'AH AND LEGAL ISSUES IN HOUSING BUYING IN MALAYSIA: THE LEGALITY OF BAY'BITHAMAN-AL-AJIL ('BBA') IN THE LIGHT OF ABANDONED HOUSING PROJECT
Nuarrual Hilal Md. Dahlan & Sharifah Zubaidah Syed Abdul Kader 337

CHAPTER 15
THEORIES AND PRINCIPLES OF GOOD GOVERNANCE IN THE SHARI'AH AND THE CIVIL LAW: ITS CONSTITUTIONAL FRAMEWORK IN THE UNITED STATES OF EGYPT
Khairil Azmin Mokhtar & Nayel Musa Shaker Al-Omran 385

CHAPTER 16
CONTRACTUAL AGENCY: AN APPRAISAL OF SECTION 175-191 OF THE CONTRACT ACT 1950 (THE CIVIL LAW AND SHARI'AH PERSPECTIVE)
Zuhairah Ariff Abd Ghadas & Wan Rumaizi Wan Husin 411

CHAPTER 17
REGISTRATION OF MARRIAGES: A COMPARATIVE ANALYSIS BETWEEN ISLAMIC LAW AND UNITED NATIONS GENERAL ASSEMBLY RESOLUTION OF 1965 ON REGISTRATION OF MARRIAGE WITH REFERENCE TO MALAYSIAN FAMILY LAW
Mek Wok Mahmud & Olorogun Lukman Ayinde 451

CHAPTER 18
THE PROCESS OF GATHERING EVIDENCE IN CIVIL CASES: ITS APPLICATION IN CIVIL AND SHARI'AH COURTS
Duryana Mohamed & Afridah Abas 475
CHAPTER 19
BEST INTEREST OF CHILDREN IN DIVISION OF MATRIMONIAL PROPERTY: BRIDGING THE GAP BETWEEN CIVIL LAW AND SHARI'AH
Norliah Ibrahim 517

CHAPTER 20
RIGHT OF WORKING WIFE TO MAINTENANCE UNDER ISLAMIC LAW: A COMPARATIVE OVERVIEW WITH CIVIL LAW IN MALAYSIA
Azizah Mohd, Badruddin Hj Ibrahim & Normi Abd Malek 537

CHAPTER 21
THE STATUTORY ENACTMENT OF PROMISSORY ESTOPPEL BY INCORPORATING THE ISLAMIC PRINCIPLES: PROVIDING A BETTER PLATFORM FOR JUSTICE AND FAIRNESS IN THE SOCIETY
Wan Izatul Asma Talaat 555

CHAPTER 22
OBLIGATORY BEQUEST IN MALAYSIA: THE CLASSICAL LAW AND ITS ENFORCEMENT THROUGH VARIOUS ENACTMENTS
Tajul Aris Ahmad Bustami 589
IMPLEMENTING HUDUD ON WOMEN IN SHARĪ'AH: A COMPARISON WITH CIVIL LAWS IN THE PUNISHMENT OF ADULTERY

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Abstract
This study seeks to analyze the stance of shari‘ah in implementing Hudud punishment on women in the case of adultery and fornication and to compare it with the existing civil laws in the modern age. The issue of Hudud has been much debated, attacked and ridiculed in the global electronic and print media. There has been a serious misconception about Islamic criminal punishment in general and the punishment of adultery in particular. It was publicized that Islam hunts the adulterers and kills them through stoning. A search of ayat and ahadith of the Prophet (PBUH) proves the fact that the committers of adultery were not searched or hunted by the Islamic state; instead, the offenders themselves came voluntarily to confess to the Prophet (PBUH) for obtaining purity and cleanliness, lest they be punished by the divine eternal torment in the Hereafter. Prophet (PBUH) though tried repeatedly to avert and gave ample chances for them to return and repent to Allah, but due to their insistence and determination, finally took up the case and implemented the punishment of stoning in a few cases. However, the Qur’an is totally silent about stoning. The Qur’an (24: 2-3) commands 100 lashes to be carried out on the adulterers, apparently for unmarried ones. The present research is carried out to investigate the traditional texts from the Qur’an and Sunnah on the cases of adulteries and its punishments to discover the real truth behind it. As a qualitative research by nature, it depends on the available texts from the primary sources of shari‘ah – the Qur’an and Sunnah - Islamic Fiqh and jurisprudence, relevant websites, recent journals, magazines and newspapers etc.. It analyzes the stance of different jurists from traditional and modern perspectives and gets the latest available data through different journals and newspapers. The research reached conclusions that Islamic criminal punishment is a just, fair and balanced one, which is still suitable to be implemented throughout the globe provided that the states follow Islamic rules in overall policy of governance. Islamic Hudud alone cannot be established in isolation from other religious rulings and adaab (manners). Islam does not discriminate man and woman in carrying out its legal punishments. Societies can...