

# **CRIME PREVENTION IN ISLAM**

[Proceedings of the Symposium held in Riyadh]

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**Bangladesh Islamic Law Research  
And Legal Aid Centre**

## **CRIME PREVENTION IN ISLAM**

Proceedings of the Symposium held in Riyadh, KSA

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### **Publisher's Note**

All praise is due to Allah. May peace and blessings be upon His Messenger Muhammad, his family and companions. The content of this publication is an English version of the proceedings of the Seminar on "The Effect of Islamic Legislation on Crime Prevention in Saudi Arabia", held in Riyadh, Capital city of Kingdom of Saudi Arabia, from 9 to 13 October 1976. The papers reflect the ideas of Islam on the issue of preventing crime based on the Islamic Law.

Bangladesh Islamic Law Research and Legal Aid Centre is decisively working for disseminating knowledge on Islamic Law and the judiciary in the society. The Centre is a registered research and legal aid organization, working since 1995 for the above purpose. The Centre publishes the original writings, research works, translation of important original text of famous works and seminar proceedings, which are used as references for teachers, students, researchers, jurists, lawyers and thinkers.

The Centre is going to publish this compilation of the selected articles focusing the issue of crime prevention in Islam. The compilation will, as we think, go a long way to create awareness among all citizens regarding the importance and necessity of the Islamic Shariah Code on crime prevention, which is undoubtedly a crucial need of the day.

We believe that the subject matter of this book will be able to adequately address the aims and goals as well as meet the demand of the truth seekers. Every scholar has the right to propagate the knowledge on Islamic

legislation to all people. Through this they can help make the human society free from delinquency and crime, which afflict the humanity in the modern days to an unprecedented degree in human history.

Finally, we hope that once the teachings of this book are taken into account sincerely by the policy makers it will create an opportunity for them and all other peace loving people throughout the world in tackling the problem of delinquency and crime wave in modern society in a pragmatic manner. And then, we believe that, the Islamic legislation will be regarded as the main source of peace and welfare to humanity.

We believe that the concerned scholars will find in this book the answers to their query in this field. Moreover, the book may awaken the stakeholders and concerned people to rethink about the necessity of establishing the Islamic Law on crime prevention to have a peaceful and crime free society.

We are thankful to all concerned individuals for publishing this book. May Allah reward them properly in this world and hereafter. May Allah grant us mercy and accept this humble contribution in the cause of Islam.

Sincerely  
Muhammad Nazrul Islam

## Preface

The world today experiences a horrific scenario of crime, violence, killing and various forms of evil attempts to destroy the very fabrics of social order. The peace, tolerance, harmony and human dignity are under alarming threats. The lives of millions around the world have been ruined and are going through an unbearable syndrome of traumatic suffering and ruthless devastation. The misuse of modern technology has given rise to a global institution of a criminal order which is the most critical challenge to the humanity.

The world is dearly searching for ways to prevent, combat and control the raging storm of crime in various ways including enactment of laws and strengthening the law enforcing agencies. As crime and punishment are subjects that concern humanity, Islam has fully dealt with them. Islam tries to combat crime before, and not after, its commission. All other human systems, referred to in the Quran as the systems of the Days of Ignorance, deal with crime after its commission. According to Muslim perception, Islamic civilization and social order are based upon revealed principles. In Islam punishment and retribution laws are applied under specific rules and regulations.

The laws and judgement set by man for himself and which do not comply with Allah's injunctions deal with crime after its commission rather than with its prevention. Islam does not ignore the importance of inflicting punishments, but it concentrates on the prevention of crime before its commission or at least

tries to restrain it. Islam addresses the matter in all its aspects with an integrated approach: political, economic, social, intellectual, spiritual and educational, without leaving the slightest loophole to admit crime. Therefore, we find that the Islamic society has the lowest crime rates even when Muslims do not strictly abide by the teachings of Islam.

In Islam, the development of the set of religious and moral precepts is collectively known as Shariah. It covers almost all aspects of life. The penal system of Islam has some moral influence on the individual and social consciousness of Muslims, even when it is not enforced. This influence may act as a constraint that inhibits crime and consequently contributes to the low crime rate of Islamic societies. Islamic criminal laws are, in fact, deterrent in nature.

The application of Shariah has become a matter of controversy in Islamic societies. The secular forces strongly oppose the enactment and implementation of Islamic Shariah while the Islamic revitalization camps emphasize bringing Islamic values to bear in regulating society. However, there are difference of opinions on the interpretations of Islamization and Shariah. Traditional Islamists are loyal to the reading of Shariah that was developed by early Muslim scholars and jurists. Modern Islamists, in contrast, criticize the thesis of the continued validity of the juristic rulings developed by early scholars to respond to the necessities of their age. There is, of course, in Islam scope for new research and rulings.

During recent decades the socio-economic structure of Islamic societies has been modernizing and has changed dramatically. Religion, however, has

remained an influential force in the social life of Muslims. They still show great concern for obeying Allah's will and observing Quranic teachings in their everyday life. It seems that the voices of modern Islamists have had louder echoes than before. Nonetheless, the modernist approaches to Islamic revitalization tend to present a more moderate interpretation of Islamic law.

If religious sentiments, in a general sense, function to control criminality, then it may be argued that when the level of development (modernity) and other variables affecting crime are controlled, perhaps Islamic societies will continue to experience lower crime rates than their counterparts.

This book is a product of collection of number of articles produced by Islamic scholars that contains Islamic legislation and its implementation relating to crime prevention in Islam. All the essays were presented in an international symposium held in Riyadh, KSA organized by the Government of the Kingdom of Saudi Arabia. 16-21 Shaawal 1396 A.H. [9-13 October 1976]. Experts of international organizations, researchers, judges and scholars of different countries from all over the world participated in the symposium.

This book ends with an appeal to all Bangladeshi readers to benefit from the teachings of Islam regarding crime prevention and make efforts to apply these laws through the competent authority to our society with a view to enjoying the much needed peace, security and stability.

Dr. Mohammad Ayub Miah

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