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## Crafting a Progressive Legal Landscape of Apostasy in Islamic Criminal Law Reform

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### Abstract

This study aimed to examine the intricate process of reforming Islamic criminal law to establish a progressive legal system and ensure justice. An empirical approach was adopted with a specific emphasis on abolishing the penalty for apostasy. This qualitative study included in-depth interviews with members of the Fatwa Commission, lecturers, and students to explore viewpoints on crafting the reform of Islamic criminal law and abolishing the punishment for apostasy. Recent results of contemporary studies recommended the revision of Islamic criminal law to abolish the death penalty for apostasy. This perspective showed an effort to ensure consistency between Islamic legal concepts, universal human ideals, and evolving societal settings. This article contributes to the ongoing discourse on reforming Islamic criminal law, shedding light on the complexities involved and advocating for a more humane approach, particularly regarding apostasy. This research, it seeks to bridge the gap between theoretical discussions and practical implications, fostering a deeper understanding of the necessity for reform within Islamic jurisprudence. Through collaboration with stakeholders and continued academic inquiry, it is hoped that these efforts will pave the way for a legal framework that not only respects Islamic principles but also upholds universal human rights standards.

**Keyword:** Reform of Islamic Criminal Law; Punishment; Progressive Legal; Apostasy.

### Abstrak

Penelitian ini bertujuan untuk mengkaji proses rumit dalam mereformasi hukum pidana Islam untuk membangun sistem hukum yang progresif dan menjamin keadilan. Pendekatan empiris digunakan dengan penekanan khusus pada penghapusan hukuman untuk murtad. Penelitian kualitatif ini mencakup wawancara mendalam dengan anggota Komisi Fatwa, dosen, dan mahasiswa untuk mengeksplorasi sudut pandang dalam menyusun reformasi hukum pidana Islam dan menghapus hukuman untuk kemurtadan.

Hasil studi kontemporer baru-baru ini merekomendasikan revisi hukum pidana Islam untuk menghapuskan hukuman mati bagi murtad. Perspektif ini menunjukkan upaya untuk memastikan konsistensi antara konsep hukum Islam, cita-cita kemanusiaan universal, dan pengaturan masyarakat yang berkembang. Artikel ini berkontribusi pada wacana yang sedang berlangsung tentang reformasi hukum pidana Islam, menjelaskan kompleksitas yang terlibat dan mengadvokasi pendekatan yang lebih manusiawi, khususnya mengenai kemurtadan. Penelitian ini berusaha menjembatani kesenjangan antara diskusi teoritis dan implikasi praktis, mendorong pemahaman yang lebih dalam tentang perlunya reformasi dalam yurisprudensi Islam. Melalui kolaborasi dengan para pemangku kepentingan dan penyelidikan akademis yang berkelanjutan, diharapkan upaya ini akan membuka jalan bagi kerangka hukum yang tidak hanya menghormati prinsip-prinsip Islam tetapi juga menjunjung tinggi standar hak asasi manusia universal.

**Kata Kunci:** Reformasi Hukum Pidana Islam; Sanksi; Hukum Progresif; Murtad.

## Introduction

The abolition of the punishment for apostasy is a profound and contentious subject in legal discourse, within Islamic criminal law ([Hashemi, 2018](#)). This study navigates the complexities in reshaping legal frameworks in the Islamic context by examining the intricate dynamics surrounding the elimination of apostasy punishment ([van Schaik, 2023](#)). The call to abolish the punishment for apostasy is rooted in various motivations ([Saeed, 2017](#); [Keles, 2023](#)). Some proponents of reform argue that the penalties contradict fundamental principles of human rights, freedom of belief, and individual expression ([Riyadi, 2018](#)). According to a previous study, there is a need for legal systems to evolve based on contemporary values, promoting inclusivity and tolerance ([Makki et al., 2022](#)).

Several Muslim nations, including Indonesia ([Muhammadun et al., 2021](#)), Kuwait ([Longva, 2002](#)), Saudi Arabia ([Assagaf, 2014](#)), Pakistan ([Ahmad, 2018](#)), Iran ([Akbar, 2021a](#)), Brunei Darussalam ([Zada et al., 2023](#)), and others, have complicated and delicate policies regarding the punishments for apostasy ([Baker, 2018](#)). Through local law, apostasy is forbidden by some regions in Indonesia through local laws and may place social consequences on those who convert to Islam. Based on empirical studies, social pressure and stigma against apostates persist as significant phenomena in society, even in the absence of formal criminal penalties ([Harahap, 2018](#)). However, some countries including Saudi Arabia uphold the death penalty for apostate individuals and enforce the severe Sharia law. Similar circumstances exist in Iran and Pakistan, where apostates were subject to harsh penalties, including death, thereby rigorously upholding Islamic law ([Alfitri, 2021](#)). Stricter Sharia law was implemented in Brunei, where apostates face the death penalty ([Hastuti, 2023](#)). Consequently, tensions are developing between religious freedom, tradition, and national interpretations of Islamic law regarding the issue of apostasy punishments. The discussion surrounding the importance of reform in handling apostasy cases is gaining prominence, specifically in terms of human rights and religious freedom. The strict enforcement also results in inquiries into the approach used by Muslim countries to address religious pluralism and freedom of thought in an increasingly open and

globalized society. Therefore, this issue is a significant concern in efforts to achieve a balance between justice, security, and individual freedom.

The abolition of the death penalty for apostasy had significant implications for respecting human rights, reinforcing the principles of religious freedom, and promoting humanitarian values in society ([Akbar & Saeed, 2020](#)). This step shows progress towards a more advanced and inclusive civilization, recognizing the fundamental right to individual choice of religion or belief. Additionally, the elimination allows for a more open interfaith dialogue, reduces social tensions, and promotes harmony among religious communities in an increasingly pluralistic society ([Sakhowi, 2022](#)). By abolishing harsh and disproportionate sanctions against apostates, a country also reaffirms the commitment to principles of democracy, justice, and respect for human dignity while creating space for more inclusive and civilized social and intellectual development.

Although eliminating the death penalty is consistent with freedom and human rights principles, implementing these reforms will be challenging ([Jordan, 2003](#)). Obstacles that need to be overcome include societal opposition, conventional interpretations of religious scriptures, and worries about possible moral deterioration ([Shah, 2014](#)). According to a previous study, striking a balance between upholding individual liberties and honoring religious beliefs is difficult.

The debate on abolishing apostasy punishment extends beyond specific regions, including a global discourse on the interplay between religious doctrine and legal norms. Crafting inclusive legal reforms that resonate with a broad spectrum of beliefs requires the understanding of diverse cultural perspectives and the varying degrees of religiosity in societies.

The punishment for apostasy in Islamic criminal law results in a consensus among studies in different schools of thought, with a uniform approach in various aspects ([Ismail & Mat, 2016](#)). This consensus includes severe punishments, such as the death penalty, annulment of marriage, and freezing of assets. However, differences of opinion among specific madhhabs of thought are also important ([Rufai, 2016](#)). For instance, the Hanafī and Ja'fari madhhabs, exempt women from the death penalty in cases of apostasy. Meanwhile, the Mālikī, al-Shāfi'i, and Hanbali madhhabs agree on the death penalty for both men and women who decide to leave Islam. The Hanafī and Ja'fari madhhabs provided an opportunity for apostates to repent in the first three days after apostatizing. This shows a significant difference in perspective regarding the opportunity for repentance between these schools.

This difference reflects the complexity of interpreting Islamic law and the influence of cultural context on understanding and implementation ([Syatar et al., 2023](#)). Discussions about the punishment for apostasy are often a controversial subject among Muslims and

the broader society, indicating the challenge of reaching a consensus in upholding religious values while respecting human rights and principles of justice ([Sumbulah & Purnomo, 2022](#)). Therefore, this study aimed to address the gaps related to the reform of Islamic criminal law, particularly with respect to revising the penalty for apostasy (*riddah*). Several studies have been conducted on this theme, including Transition of Civil Law to Public Law: Integration of Modern Punishment Theory in Criminal Apostasy ([Sumardi et al., 2022](#)). Another study Punishment for apostasy: Arguments from two traditionally trained Muslim scholars in favor of the abolition ([Akbar, 2021b](#)). Another study was carried out Death penalty for apostasy: Selected Sunni and Shi'a scholars' views in favor of abolition ([Akbar & Saeed, 2020](#)). These studies have not fully addressed the abolition of the death penalty, focusing instead on individual opinions regarding the punishment for apostasy (*riddah*).

## Methods

This qualitative study adopted the empirical approach and combined in-depth interviews with fatwa commission members, lecturers, and students to explore perspectives on Crafting the Reform of Islamic Criminal Law: Abolishing the Punishment for Apostasy. The approach aimed to comprehend the various perspectives and arguments on the abolition of punishment for apostasy in the context of Islamic criminal law. In-depth interviews were also used to directly collect data from respondents, allowing the investigation of the issue's complexity from various angles. The collected data was thematically analyzed to identify patterns, trends, and differences in respondents' perspectives.

## Result and Discussion

### Classical Islamic Law and the Nash Position Regarding Apostasy

The Qur'an, as the primary source of law in Islam, provides guidance regarding the consequences for individuals who select to apostatize ([Hafizah & Bustamam, 2021](#)). According to a previous study, the Qur'an does not explicitly prescribe the death penalty for apostasy ([Saeed & Akbar, 2021](#)). Although there are verses expressing the severity of leaving the Islamic faith, the specific imposition of the death penalty is not in the Qur'an. Surah al-Baqarah verse 217 and Surah al-Nisa verse 89 specifically provide insights into the consequences of apostasy ([Baihaki, 2024](#)). A thorough analysis of these verses will elucidate the context and provide insights into the punitive measures for apostasy in Islam.

Several verses in the Qur'an show the existence of worldly consequences for apostasy, but there is no explicit mention of specific punishments, such as flogging, imprisonment, exile, or the death penalty in this world ([Saeed & Akbar, 2021](#)). All threats

of punishment in this world for those who commit apostasy are non-physical in nature and are entirely unrelated to the hudud offenses ([Saeed, 2017](#)). Some of these punishments include engaging in futile actions, earning Allah's curse, being deprived of guidance, not being among those loved by Allah, and others.

Table 1

No	<b>Worldly Consequences</b>	<b>Hereafter Consequences</b>
1.	Engaging in futile actions (QS 2:217)	Engaging in futile actions (QS 2:217)
2.	Earning Allah's curse and the Angels' curse (QS 3:87)	Eternal residence in hellfire (QS 2: 217)
3.	Not receiving guidance (QS 3:86, 4:137)	Severe punishment (QS 16: 106)
4.	Earning Allah's wrath (QS 16: 106)	Not alleviated or postponed in its severity (QS 3: 88)
5.	Not being among those loved by Allah (QS 5; 54)	No forgiveness in the Hereafter (QS 4: 137)
6.	Submitting to the deception of Satan (QS 47: 25)	Incurring loss in the Hereafter (QS 5: 4)

Table 1 showed that the punishment for the crime of apostasy in the Qur'an was more spiritual or non-physical in nature, namely such as those derived from God's judgment in the hereafter. Therefore, the implementation of punishment for apostates emphasized more on the afterlife, and the verses in the Qur'an showed the consequences during accountability. In hadiths related to the punishment for apostasy, a minimum of two are interconnected and are consistently used as a tool for legitimizing the death penalty imposed on an apostate. However, contemporary studies emphasize one hadith regarding the punishment for apostasy, leading to a disagreement with the implementation of the death penalty for apostates.

The first hadith related to the punishment for apostasy is as follows:

"Whoever changes his religion, then kill him."

The second hadith was narrated by al-Bukhārī and Muslim, as follows:

Meaning:

"The blood of a Muslim is not lawful (to be shed) except for one of three reasons: a married person who commits adultery, a life for a life (i.e., in cases of qisas), and one who leaves his religion (apostatizes) and separates from the community (of Muslims)."

Based on these hadiths, the jurists issued a fatwa regarding severe punishment for apostates from the early period ([Abdullah, 2012](#)). This fatwa referred to the principles of Sharia law derived from Islamic teachings. The severe punishment, often interpreted as the death penalty, was considered a form of law enforcement to protect the sanctity and stability of the Islamic religion.

In reality, there was evidence from hadiths showing that the Prophet did not implement the death penalty against those who committed apostasy. This is evident in the hadith that states:

"A Bedouin pledged allegiance to the Prophet Muhammad (peace be upon him) for Islam, and then the Bedouin fell ill in Madinah. The Bedouin went to the Prophet and said, 'O Messenger of Allah, cancel my pledge.' However, the Prophet refused. The Bedouin approached him again, saying, 'Cancel my pledge.' Yet, the Prophet still refused. So, the Bedouin left, and the Prophet said, 'Madinah is like a furnace; it expels its impurities and retains its good.'

This hadith clearly shows an incident of apostasy (*riddah*), yet the individual was released without facing the death penalty ([Gholamreza, 2018](#)). However, it is inconceivable that the Prophet Muhammad (peace be upon him) would violate the legal provisions commanded by Allah ([Ilahi et al., 2023](#)). The project clarified his stance on implementing the laws entrusted by Allah.

The difference in these hadiths contributed to confusion and variation in views and implementations of apostasy-related punishments in Muslim community. Some hadiths affirm the death penalty for apostates, but perspectives on the issue vary among different groups and Islamic scholars. While some *fuqahā* (Islamic jurists) approve of the death penalty, others propose more moderate or progressive interpretations ([Krämer, 2014](#)).

This divergence showed the complexity of interpreting Islamic legal sources, such as the Qur'an and hadith, and the adaptation in contemporary contexts. Some moderate Muslim scholars showed the need to consider human rights and reconsider the death penalty for apostasy. A study argued that the understanding of Islamic law must adapt to social and cultural changes ([Schirrmacher, 2013](#)). Furthermore, the abolition of the death penalty is now a controversial topic in various communities and countries. Some advocate for the abolition, citing respect for human rights and freedom of religion.

### **[The Arguments from Clerics and Academics Regarding the Abolition of the Death Penalty for Apostasy](#)**

The abolition of the death penalty for apostates is now a serious concern for several parties, including members of MUI (Indonesian Ulema Council) and academics. These parties viewed the abolition as a crucial step in addressing issues of religious freedom and human rights. MUI members showed the importance of making Islamic law consistent with broader humanitarian principles, promoting inclusivity, and avoiding the misuse of religion as a tool to restrict individual freedoms. Furthermore, MUI members advocated for a more moderate approach in handling apostasy cases, which considers social justice and a profound understanding of the religious and cultural context in Indonesia.

Some scholars emphasize the need for reinterpretation of the death penalty for apostasy, considering the context of contemporary times, humanitarian values, and

principles of justice found in Islamic teachings. These scholars stated that the reinterpretation was crucial to ensure consistency of the punishment with the tolerant spirit of Islam and respect for religious freedom. The importance of considering the evolving social and cultural conditions and assessing their impact on the overall stability of society was also stressed. This reflects the commitment to maintaining the relevance of Islamic teachings in an ever-changing world while adhering to the fundamental values.

According to Abdul Syatar (a Member of the Fatwa Commission of MUI South Sulawesi):

*"The abolition of the death penalty for apostasy is a step-in line with the principles of humanity and inclusivity in Islam. It reflects the spirit of tolerance and respect for religious freedom, which are important values in Islamic teachings."* ([Syatar, 2023](#))

Academics have stated the urgency of abolishing the death penalty for apostates as part of efforts to achieve a more progressive and humane legal civilization. The need for interdisciplinary dialogue including legal experts, religious scholars, and human rights advocates to strengthen arguments, was also emphasized. Academics showed that the abolition of the death penalty for apostates was not merely a religious issue but also a crucial step in strengthening the foundations of democracy, justice, and the protection of human dignity.

According to Budiman (a lecturer at IAIN Parepare):

*"Contextual interpretation regarding the death penalty for apostasy requires a comprehensive understanding of religious values, law, human rights, as well as the social and political dynamics in it. This enables the development of balanced and meaningful solutions to addressing this complex issue. For example, the threat of the death penalty for apostates extinguishes the ability to provoke and turn against the Islamic religion."* ([Budiman, 2023](#))

In an interview, Resi (a student at IAIN Parepare) stated:

*"It is important to view this issue from the perspective of human rights and social justice. The abolition of the death penalty for apostasy is a progressive step towards a legal system that is fairer and more humane."* ([Resi, 2023](#))

In this context, open dialogue among the government, religious institutions, academics, and civil society is important. The efforts to abolish the death penalty for apostates must be supported by educational initiatives, advocacy, and strong awareness regarding the importance of respecting religious freedom, as well as the need to build an inclusive society. Therefore, the abolition of the death penalty was a concern for various parties and a step towards a more progressive and humane direction in Indonesian law enforcement.

### **Divergent Views among Scholars Regarding the Abolition of the Death Penalty for Apostasy**

Reformist voices in Islamic law may argue that the death penalty for apostasy was not relevant or consistent with social developments and modern values. This group

showed broader interpretations of religious freedom and advocated for a more inclusive approach to handling apostasy cases. However, some other groups still advocate for the death penalty as a means of law enforcement and preserving the integrity of the religion. Apostasy was viewed as a threat to societal stability and the sanctity of religious teachings.

Traditionally, groups that consistently uphold the death penalty for apostates may include various factions and sects in the Islamic world, such as:

1. Conservative and Traditionalist Groups tend to advocate for the death penalty by referring to classical interpretations and hadiths that reinforce this view. Accordingly, it was seen as a form of law enforcement, consistent with Islamic teachings.
2. Radical Islamist Movements supported the death penalty as part of the vision to strictly implement Sharia.
3. States with Strict Sharia Laws: Some countries explicitly applying Sharia or having legal rules reflecting Islamic provisions maintained the death penalty for apostasy as part of the legal system. These countries referred to classical interpretations and hadiths, showing the need for the death penalty.

Conservative and radical groups consistently advocate for the death penalty in the Islamic context ([Clarke, 2009](#)). This perspective was rooted in classical and literal interpretations of Islamic teachings, referring to sacred texts, such as the Qur'an and hadiths. Emphasis was placed on the importance of preserving the purity of Islamic teachings and beliefs, viewing the death penalty as a means to enforce religious authority ([Kamal, 2019](#)). In some contexts, these groups played a significant role in formulating and implementing legal policies, specifically in countries enforcing strict Sharia or environments influenced by conservative views ([Ngazizah & Ismayawati, 2022](#)). Although this viewpoint gains support from some Muslims, there is also intense debate and diverse opinions among others regarding the relevance and sustainability of the death penalty in the modern era.

Many contemporary Muslims support the implementation of classical rulings and punishments for apostasy ([Saeed, 2011](#)). For instance, Muhammad Mutawallī al-Sha'rāwī, a contemporary Sunni scholar from Egypt and a popular preacher in the late twentieth century, stated that a Muslim should not leave Islam once embraced ([Khareng et al., 2014](#)). Although an individual should not be forced to accept Islam, but are subjected to all the requirements of the religion once embraced, including the law of apostasy and the punishment. From the Shia tradition, Grand Ayatollah Lankarani argued that the application of capital punishment for apostasy was obligatory in Islam. Killing an apostate, according to Lankarani, was God's law, endorsed and practiced by the Prophet, Imam Ali, and other Shia imams ([Nuei & Shah, 2015](#)).

Some Muslims challenged the application of the death penalty during the twentieth century ([Muhyidin et al., 2022](#)). Muhammad Abdurrahman and Rashid Rida were among the earliest scholars in this period to argue that no individual should be killed for changing religion ([Amir, 2021](#)). These scholars stated that no verse in the Qur'an prescribed capital punishment for the charge of apostasy. Some verses cited by some Muslims to defend the killing of apostates envisage natural death, such as Q 2:218 and Q 3:86-97. According to Rida and Abdurrahman, capital punishment for apostasy was based on prophetic traditions, particularly those relying on a single authority (*khabar al-ahad*), not widely known among the Companions of the Prophet ([Akbar, 2018](#)).

According to Mahmud Shaltut, the Qur'an only speaks of the afterlife for apostates and there should be no temporal punishment ([Akbar & Saeed, 2020](#)). God should be left to decide whether or not there should be punishment for apostasy on Judgement. Similar to Rida and Abdurrahman, Shaltut argued that the hadith "whoever changes his religion, kill him" should not be used to kill apostates because *ḥudūd* (prescribed punishments in the Qur'an) cannot be established by a solitary (*ahad*) hadith." Shaltut concluded that "unbelief does not call for the death punishment" ([Morgan & bin Sulaymān, 2020](#)). Apostasy is punishable only when associated with aggression and hostility against the state.

Scholars who advocated for the abolition of the death penalty for apostasy were progressive voices in the Islamic legal discourse ([Schirrmacher, 2020](#)). These scholars argued for a more nuanced understanding of apostasy, showing the need to leave punishment for God in the afterlife rather than being imposed in this world. Mahmud Shaltut, for example, rejected the notion of temporal punishment for apostasy and maintained that the decision should be deferred to the Day of Judgment. The position of Mahmud Shaltut was consistent with the argument that unbelief does not warrant a death penalty, rather, punishment should be considered in aggressive and hostile cases against the state ([Sulaiman et al., 2020](#)).

Abd al-Muta'al al-Saīdī, a reformist scholar and student of Muhammad Abdurrahman, wrote a book titled *al-Hurriyyah Diniyyah fi al-Islām* to challenge the prevailing view that apostates should be sentenced to death. In response to a study advocating for the death penalty, al-Saīdī argued that individuals who leave Islam should be asked to repent indefinitely and not be subjected to the death penalty. A differentiation was made between peaceful apostates (*murtad al-musālim*) and those engaging in combat (*murtad al-muqātil*) ([Al-Saīdī, 2000](#)). According to al Said, peaceful apostates should be asked to repent and not be killed, while subjecting those engaging in combat to the same punishment as perpetrators of *hirābah* (armed aggression). This perspective contradicted the majority opinion of jurists who advocated the death penalty for apostates after being

asked to repent, based on the hadith "Whoever changes his religion, kill him" ([Al-Saīdī, 2001](#)).

Despite the criticism al-Saīdī received from scholars, including Professor Issa Mannoun, a senior scholar at al-Azhar and a member of the Faculty of Sharia and Law at Al-Azhar University, maintained the same view. Al-Saīdī believed that the hadiths advocating for the death penalty for apostates were issued by the Prophet during times of war ([Al-Mun'im, 2017](#)). This showed that the death penalty was not particularly for apostasy but for engaging in combat against Islam. However, the hadith "*man baddala dinahu*" led to a varying opinion. For instance, it was argued in the Hanafi madhab that women who apostatize should not be killed because of the Prophet's disapproval, stating, "This woman does not fight." ([Rokhmadi et al., 2023](#)) The Hanafi madhab maintains that women apostates should not be sentenced to death because there was no combat against Islam ([Kahveci, 2017](#)). Despite diverse opinions, consensus on the death penalty for apostasy remains contested, with al Saidi arguing that there is no unanimity because some scholars have different views.

Consistent with Al-Saīdī's perspective, Mahmud Shaltut argued that there should be no worldly punishment for apostasy, as the Qur'an only speaks of the afterlife. Similar to Rida and Abduh, Shaltūt contended that the hadith "whoever changes his religion, kill him" should not be used to justify killing apostates, as "*hudūd* (prescribed punishments in the Qur'an) cannot be established by a solitary (*ahad*) hadith." Shaltut concluded that "unbelief does not call for the death punishment" and apostasy was punishable only when associated with aggression and hostility against the state ([Afandi & Hamat, 2013](#)).

#### Views of Scholars on the Death Penalty for Apostasy

Conservative and Radical	Reformist and Progressive
Uphold the death penalty as an enforcement of religious authority and social stability	Reject the death penalty, advocate for more flexible interpretations
Based on literal and classical interpretations of Islamic teachings	View the death penalty as irrelevant and incongruent with modern values
Refer to the Qur'an and hadiths supporting the death penalty for apostasy	Prioritize adaptation to principles of human rights and Argue for the adjustment of Islamic law to evolving social contexts

Source: Author's elaboration

Contemporary scholars advocating for the reform of Islamic criminal law, including the abolition of the death penalty for apostasy, showed the need for adaptation to universal human rights principles and the evolving social context. Accordingly, it was argued that the death penalty for apostasy may not be relevant or consistent with modern

values. This suggested the need to reconsider Islamic law based on the changing social dynamics.

The contemporary scholars mentioned advocated for a reform of Islamic criminal law, including the abolition of the death penalty. This perspective reflected an effort to adapt Islamic law to universal human values and evolving social developments. According to some Muslim scholars and intellectuals advocating for legal reforms, the death penalty was not consistent with broader humanitarian principles. Arguments were articulated supporting this view, such as human rights, freedom of religion, and the necessity to ensure consistency between Islamic law and the dynamics of the current era.

## Conclusion

In conclusion, efforts to abolish the death penalty for apostasy were in progress, emphasizing a dedicated effort to reshape Islamic criminal law. These efforts were aimed at eliminating the severe penalty associated with apostasy, reflecting a commitment to ensuring consistency between Islamic legal principles, evolving social values, and universal human rights. The debate surrounding the death penalty reflected a fundamental division between conservative and radical interpretations of Islamic teachings. Conservatives advocated for the death penalty as a means to enforce religious authority and maintain social stability, citing literal and classical interpretations of the Qur'an and hadiths. However, reformists and progressives rejected the death penalty, viewed as inconsistent with modern values, and advocated for more flexible interpretations of Islamic teachings. In this case, the adaptation to principles of human rights was prioritized, and argued for the adjustment of Islamic law, viewing the death penalty as irrelevant in contemporary society. The ideological conflict showed broader tensions between tradition and progress in Islamic jurisprudence. Furthermore, there were limited studies on crafting the Reform of Islamic Criminal Law: Abolishing the Punishment for Apostasy, and multiple perspectives required investigation. Further studies were recommended to fully comprehend scholarly opinions, social and political ramifications, and the impact on human rights.

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