

Partial and Comprehensive Understanding: An Analysis of the Interpretation of the *Ḥadīṣ* of *Riddah* Punishment

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ABSTRACT

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Ḥadīṣ regarding the punishment of riddah is often debated because partial understandings tend to cause misunderstandings, such as the view that Islam does not provide freedom of religion. A partial understanding of the ḥadīṣ of riddah punishment is often considered contrary to the values of Islamic justice and creates a negative perception of Islamic teachings in modern society. This study aims to analyze the difference between partial and comprehensive approaches in understanding the ḥadīṣ about riddah punishment. Using a qualitative method based on library research, this study examines primary and secondary literature through a descriptive-analytical approach. The study results show that the partial approach tends to ignore other related ḥadīṣ, socio-historical contexts, and maqāsid asy-syarī'ah principles, resulting in rigid interpretations. Instead, a comprehensive approach emphasizes the importance of understanding ḥadīṣ in the context of maqāsid asy-syarī'ah, such as maintaining societal stability and religious freedom. This study recommends using a comprehensive approach to understanding the ḥadīṣ considered controversial, so their interpretation is more relevant to the principles of justice and humanity in Islam, especially in the modern era that upholds the value of freedom.

Keywords: *Ḥadīṣ Understanding, Partial, Comprehensive, Riddah.*

ABSTRAK

Mengenai *ḥadīṣ* hukuman *riddah* sering diperdebatkan karena pemahaman parsial cenderung menyebabkan kesalahpahaman, seperti pandangan bahwa Islam tidak memberikan kebebasan beragama. Pemahaman parsial tentang *ḥadīṣ* hukuman *riddah* sering dianggap bertentangan dengan nilai-nilai keadilan Islam dan menciptakan persepsi negatif tentang ajaran Islam dalam masyarakat modern. Penelitian ini bertujuan untuk menganalisis perbedaan antara pendekatan parsial dan komprehensif dalam memahami *ḥadīṣ* tentang hukuman *riddah*. Dengan menggunakan metode kualitatif berbasis penelitian perpustakaan, penelitian ini mengkaji literatur primer dan sekunder melalui pendekatan deskriptif-analitis. Hasil penelitian menunjukkan bahwa pendekatan parsial cenderung mengabaikan prinsip *ḥadīṣ* terkait lainnya, konteks sosio-historis, dan prinsip *maqāsid asy-syarī'ah*, sehingga menghasilkan interpretasi yang kaku. Sebaliknya, pendekatan komprehensif menekankan pentingnya memahami *ḥadīṣ* dalam konteks *maqāsid asy-syarī'ah*, seperti menjaga stabilitas masyarakat dan kebebasan beragama. Penelitian ini merekomendasikan penggunaan pendekatan komprehensif untuk memahami *ḥadīṣ* yang dianggap kontroversial, sehingga interpretasinya lebih relevan dengan prinsip-prinsip keadilan dan kemanusiaan dalam Islam, terutama di era modern yang menjunjung tinggi nilai kebebasan.

Kata Kunci: Pemahaman *ḥadīṣ*, Parsial, Komprehensif dan *Riddah*

INTRODUCTION

Understanding *ḥadīṣ* is one of the important aspects of Islamic studies. However, partial methods of understanding are often the cause of misunderstandings, especially when the *ḥadīṣ* is understood in isolation without regard to the relationship with other *ḥadīṣ*, verses of the Qur'an, as well as the historical and social context in which the *ḥadīṣ* was conveyed (Izzah, 2021). One example is a *ḥadīṣ* about punishment for apostates (*riddah*), namely:

أتى علي رضي الله عنه بزنادقة فأحرقهم فبلغ ذلك ابن عباس فقال لو كنت أنا لم أحرقهم لنهي رسول الله صلى الله عليه وسلم (لا تعذبوا بعداب الله) . ولقتلتهم لقول رسول الله صلى الله عليه وسلم (من بدل دينه فاقتلوه) (Muhammad bin Ismail)

Al-Bukhari, 1987)

'Ali RA once burned the disbelievers of zindiq, and it came to Ibn Abbas, and he said: Indeed, I have never burned them because of the prohibition of the Messenger of Allah (peace and blessings of Allaah be upon him). And I killed them because of the words of the Prophet (peace and blessings of Allaah be upon him): "Whoever changes his religion, kill him."

The misunderstanding of the above *ḥadīṣ* lies in the sentence “Whoever changes his religion, kill him”. This *ḥadīṣ* is often understood literally and partially, giving rise to the view that Islam does not provide religious freedom. This kind of understanding is not only contrary to the principles of justice in Islam but can also create a negative perception of the teachings of Islam in modern society (Zakiyah & Ghifari, 2021). Therefore, a more precise and thorough understanding of this *ḥadīṣ* is needed, especially in dealing with contemporary issues related to religious freedom.

In the study of the understanding of *ḥadīṣ* about the punishment of *riddah*, several previous studies have significantly contributed to the knowledge of context and interpretation. For example, research by Roro Fatikhin who understands the consequences of the law of *riddah* in the Qur'an and the *ḥadīṣ* from this research can be concluded from several things. The process of *riddah* has occurred for a long time and is still happening from time to time until now (Fatikhin, 2020). In addition, the study by Ja'far Assagaf highlights the importance of a historical approach in understanding *ḥadīṣ*, focusing on the socio-political context of the time of the Prophet Muhammad SAW that influenced the interpretation of *riddah* punishment (Assagaf, 2014). Other research by Rohmatika also emphasizes the need for a multidisciplinary approach, combining the science of interpretation and sociology to analyze the impact of the *ḥadīṣ* in modern society (Rohmatika, 2019). Through these various approaches, it can be seen that the understanding of the punishment of *riddah* depends not only on the text of the *ḥadīṣ* but also on the historical and social context surrounding it.

The formulation of the problem raised in this paper is how a partial approach to the *ḥadīṣ* of the punishment of *riddah* can cause misunderstandings, and how a comprehensive approach can provide a more accurate understanding of the *ḥadīṣ*. The partial approach often ignores the historical and social context in which the *ḥadīṣ* is spoken and does not take into account the universal principles of Islam, such as the absence of religious coercion. (Afriani & Wijaya, 2021) Instead, a comprehensive approach emphasizes the importance of understanding *ḥadīṣ* in a broader framework, including linking it to *maqāsid asy-syarī'ah* and the relevance of *ḥadīṣ* to the lives of Muslims in the modern era (Ramle & Abdullah, 2021). By comparing these two approaches, this article aims to provide a deeper insight into how *ḥadīṣ* that are considered controversial can be understood wisely and by Islamic principles.

The main purpose of this study is to analyze the difference between partial and comprehensive approaches in understanding the *ḥadīṣ* about *riddah* punishment. This research also aims to offer solutions to avoid misunderstandings of *ḥadīṣ* that are considered controversial. By examining this *ḥadīṣ* through a more comprehensive approach, this research is expected to help readers understand the importance of the historical, social, and *maqāsid asy-syarī'ah* values in interpreting the *ḥadīṣ*. In addition, the study also aims to highlight how a comprehensive approach can help explain *ḥadīṣ* that contradict the principle of religious freedom, to provide a more relevant understanding for Muslims in the modern era.

This research has important significance, both for the academic study of *ḥadīṣ* and for the Muslim community in general. From an academic perspective, this research can enrich the discourse on methods of understanding *ḥadīṣ*, especially in the context of contemporary issues such as religious freedom. Meanwhile, for Muslims, this research can be a guide to understand the *ḥadīṣ* comprehensively, so that they are not trapped in partial interpretations and tend to be rigid. This is especially relevant in modern societies that demand a more inclusive and contextual understanding of Islam. Thus, this research not only contributes to the development of *ḥadīṣ* science, but also to the strengthening of the values of justice, tolerance, and humanity in Islamic teachings.

METHOD

This study uses a qualitative method with a library research approach to examine the difference between a partial and comprehensive understanding of the *ḥadīṣ* about the punishment of *riddah*. The data in this study are sourced from primary and secondary literature. Primary literature includes authoritative *ḥadīṣ* books, such as *Ṣaḥīḥ al-Bukhārī*, as well as

relevant *ḥadīṣ* and contemporary books. Meanwhile, the secondary literature consists of books, journal articles, and previous research that discusses the methodology of understanding *ḥadīṣ*, *maqāsid asy-syarī'ah*, and issues of *riddah* punishment. This study also uses a descriptive-analytical approach, descriptive is used to describe how this *ḥadīṣ* is understood partially and comprehensively, while analysis is carried out to identify the implications of each approach to the understanding of the *ḥadīṣ* of religious freedom in the modern context.

The data analysis procedure is carried out through several stages. First, the *ḥadīṣ* is analyzed using a partial approach, namely by looking at how a literal understanding of this *ḥadīṣ* can cause misunderstandings. Second, an analysis is carried out with a comprehensive approach, which considers the historical, social, *maqāsid asy-syarī'ah* context, as well as the relevance of *ḥadīṣ* to other Islamic principles, such as justice and religious freedom. Third, the analysis results of these two approaches (partial and comprehensive) are compared to provide practical solutions for understanding the *ḥadīṣ* of *riddah*. Thus, this method is expected to give a clear and in-depth picture of the importance of a comprehensive approach in the study of *ḥadīṣ*.

RESULT AND DISCUSSION

Definition of Partial and Comprehensive *Ḥadīṣ* Understanding

Understanding *ḥadīṣ* partially refers to how to interpret the text of the *ḥadīṣ* separately from the text frame of other *ḥadīṣ*, both in the broader context, the Qur'an and the historical and social conditions during the time of the Prophet Muhammad SAW and *maqāsid asy-syarī'ah* (Handayana, 2019). For example, in the *ḥadīṣ* about the punishment of apostasy above, a partial understanding would mean that every individual who leaves Islam is obliged to be punished by death, regardless of other factors such as the political, social, and legal context at the time the *ḥadīṣ* was pronounced. This approach often results in narrow and rigid interpretations, which not only have the potential to lead to misunderstandings but also make it difficult to apply the teachings of Islam in the context of a dynamic modern society (Huda, 2018).

On the other hand, a comprehensive understanding of *ḥadīṣ* is an approach that seeks to understand the text of the *ḥadīṣ* by considering the various aspects that surround it. This approach includes an analysis of the historical and social context of the Prophet's time, the relationship of the *ḥadīṣ* with other *ḥadīṣ* and verses of the Qur'an, as well as its relevance to the principles of *maqāsid asy-syarī'ah* (Muhtador, 2019). In the context of the *ḥadīṣ* on the

punishment of apostasy, a comprehensive approach will observe that during the time of the Prophet, acts of apostasy were often associated with political betrayal that threatened the stability of Muslims. Therefore, the death penalty mentioned in the *ḥadīṣ* is more relevant to be understood as a legal act to maintain public safety, not as a universal rule that applies in every condition. This comprehensive approach allows for a deeper, fairer, and more consistent understanding of the realities of the times (Nur, 2023).

Thus, the fundamental difference between partial and comprehensive understanding lies in the way of looking at the *ḥadīṣ* without considering other related *ḥadīṣ*. Partial understanding tends to isolate *ḥadīṣ* from the larger framework, while comprehensive understanding views *ḥadīṣ* as part of the overall teachings of Islam that aim to realize justice, benefit, and humanity. A comprehensive approach not only provides an interpretation that is more relevant to the needs of modern society but also helps to avoid interpretations that are contrary to the universal values of Islam (Nursalim, 2023). Therefore, applying a comprehensive method in the study of *ḥadīṣ* is essential to ensure that Islamic teachings remain relevant and contextual in various social and cultural situations.

Analysis *Ḥadīṣ* of Riddah Punishment with Partial and Comprehensive Understanding

Understanding *ḥadīṣ* is an important aspect of Islamic studies, but a partial approach often leads to fatal misunderstandings. This occurs when the *ḥadīṣ* is understood separately without considering its relation to other *ḥadīṣ*, verses of the Qur'an, as well as the historical and social context in which the *ḥadīṣ* was delivered (Kurniawan, 2020). An example is the *ḥadīṣ* about punishment for apostates as follows:

حدثنا أبو النعمان محمد بن الفضل حدثنا حماد بن زيد عن أيوب عن عكرمة قال: أتني علي رضي الله عنه بزنادقة فأحرقهم فبلغ ذلك ابن عباس فقال لو كنت أنا لم أحرقهم لنهي رسول الله صلى الله عليه وسلم (لا تعذبوا بعداب الله) ولقتلتهم لقول رسول الله صلى الله عليه وسلم (من بدل دينه فاقتلوه) (Muhammad bin Ismail Al-Bukhari, 1987)

“Narrated to me (Imam Bukhari) Abū Nu’mān Muḥammad bin Fadl, narrated to me Ḥammad bin Zaid. From Ayyub from Ikrimah he said, ‘Ali RA once burned the infidels of zindiq, and it came to Ibn Abbas, and he said: Indeed, I have never burned them because of the prohibition of the Messenger of Allah (peace and blessings of Allaah be upon him). And I killed them because of the words of the Prophet (peace and blessings of Allaah be upon him): “Whoever changes his religion, kill him.”

As mentioned in a *ḥadīṣ* above, it is often one of the *ḥadīṣ* that is debated in the context of religious freedom. This *ḥadīṣ* is often understood literally and partially, giving the impression that Islam imposes the death penalty on anyone who leaves Islam (Zakiyah & Ghifari, 2021).

Such a partial approach can lead to rigid interpretations, which not only contradict basic Islamic principles such as justice but can also create a negative perception of Islam as a religion that is intolerant of religious freedom.

If this *ḥadīṣ* is understood partially, the focus is only on the literal text, without considering the historical, social, or *asbāb al-wurūd* (the cause of the descent of the *ḥadīṣ*). In this context, a person who apostates is considered to have committed a great sin that directly leads to the death penalty (Yono, 2018). This approach ignores the fact that during the time of the Prophet SAW, acts of apostasy were often related to political betrayal or threats to the stability of Muslims. Apostasy was seen not only as a personal decision but also as a serious threat to the Muslim community which was facing various external pressures, including threats from polytheists and tribes hostile to Islam. For example, the case of apostasy that occurred after the death of the Prophet SAW in the event of the *riddah* war involved political and social rebellions that threatened the sustainability of the Islamic state of Medina (Assagaf, 2014). If this context is not considered, then this *ḥadīṣ* will appear as a universal rule that is contrary to the principle of religious freedom recognized in Islam, even though in surah al-Baqarah verse 256:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ.

“There shall be no compulsion in [acceptance of] the religion. The right course has become distinct from the wrong. So whoever disbelieves in *ṭāghūt* and believes in *Allāh* has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.” (*QuranEnc.Com*, n.d.)

On the contrary, a comprehensive approach to this *ḥadīṣ* requires a more in-depth analysis by considering various aspects, including the historical and social context, *maqāsid asy-syarī’ah*, and the relationship of this *ḥadīṣ* with other postulates in the Qur’an and *ḥadīṣ*. This approach shows that the death penalty for apostates is not set absolutely or as a universal rule, but rather is related to the specific conditions of the time of the Prophet SAW (Muin, 2013). In this context, acts of apostasy are often related to political betrayal that endangers the safety of Muslims. This comprehensive approach also considers the principles of *maqāsid asy-syarī’ah*, where punishment in Islam aims to maintain the stability of society, protect the rights of the people, and prevent greater damage (Al Ahsani, 2020). Therefore, the application of such punishment cannot be separated from the socio-political context of the time and is not always

relevant to be applied in contemporary situations where religious freedom is a value that is upheld.

In addition to the above *ḥadīṣ* which states that there is a death penalty for apostates during the time of the Prophet SAW, there are also other *ḥadīṣ* that show that the Prophet once allowed apostates to leave without imposing the death penalty.

حَدَّثَنَا إِسْمَاعِيلُ ، حَدَّثَنِي مَالِكٌ ، عَنْ مُحَمَّدَ بْنِ الْمُكَدَّرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ السَّلْمِيِّ أَنَّ أَعْرَابِيًّا بَايَعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْإِسْلَامِ فَأَصَابَ الْأَعْرَابِيَّ وَغُكٌ بِالْمَدِينَةِ فَجَاءَ الْأَعْرَابِيَّ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ أَقْلِنِي بَيْعَتِي فَأَبَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ جَاءَهُ فَقَالَ أَقْلِنِي بَيْعَتِي فَأَبَى ثُمَّ جَاءَهُ فَقَالَ أَقْلِنِي بَيْعَتِي فَأَبَى فَخَرَجَ الْأَعْرَابِيُّ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا الْمَدِينَةُ كَالْكَبِيرِ تَنْفِي خَبَثَهَا وَيَنْصَعُ طَيِّبُهَا. (Al-Bukhari, 1987).

“Isma’il and Malik narrated to me from Muhammad ibn al-Munkadir from Jābir bin ‘Abd Allah al-Salimi: A Bedouin gave a pledge of allegiance (baiat) to embrace Islam. The next day he came shivering and then came to the Prophet, saying: “O Messenger of Allah! Cancel my bai’at!” The Prophet refused. He came to him again and said: “Announce my baiat”. He refused. He came to the Prophet at another time and said: “Cancel my baiat.” He refused again. The Bedouin then went out. Then the Messenger of Allah said: “Medina is exactly like a feather; it drives out the impurities and retains the good.”

The *ḥadīṣ* indicates that there are men who have converted to Islam, but the next day, he feels that he should not continue his decision to convert to Islam. He then went to the Prophet SAW and asked for the oath (*bai’at*) that he had said to be canceled. This *ḥadīṣ* clearly shows that the perpetrator of *riddah* is allowed to leave without the death penalty. Through the analysis of the Prophet’s *ḥadīṣ* related to *riddah*, it can be understood that the phenomenon of *riddah* is often triggered by the political context that takes place between Muslims and infidels. In many cases, the individual who performs the *riddah* has an affiliation with the infidel group and collaborates with them in fighting Muslims (Tongke, 2015).

Thus the *ḥadīṣ* confirms the historical fact that the Prophet SAW did not punish individuals who chose to leave Islam, as long as the person did not show any indication of hostility towards Islam, such as joining a party hostile to Muslims. Moreover, in the narration of the *ḥadīṣ*, it is explained that the reason a Badui wants to leave Islam is only because he has a fever (Pahrudin, 2022).

To understand the *ḥadīṣ* regarding the punishment of *riddah* correctly and avoid distortion, falsification, and misinterpretation, it is important to analyze it based on the principles of the Qur’an. This approach must be carried out in the context of divine guidance that has the certainty of truth and does not contain doubt. The early *ḥadīṣ* discussed the main

issue related to sanctions for apostates, namely the death penalty (Ibn Smith, 2012). However, the Qur'an gives a different explanation, where an apostate is not sentenced to death, but loses all the virtues that have ever been done. As a result, they will lose both in this world and in the hereafter and become inhabitants of hell. This explanation is found in the following words of Allah SWT:

وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ قِيمَتُهُ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ
"Whoever of you reneges on his religion and dies Denying, the deeds of these are nullified in this worldly life and in the Hereafter—these are the company of the Fire, forever they abide therein" (QuranEnc.Com, n.d.)

A comprehensive approach to the above *ḥadīṣ* results in a more harmonious understanding of the principles of freedom in Islam. There can't be a hadith whose content is contrary to the verses of the Qur'an that are *muḥkamāt*, these verses have a clear and definite meaning. If there is an indication of a contradiction, it can be caused by three possibilities: first, the hadith in question has no validity; second, there is confusion in understanding the *ḥadīṣ*; or third, the contradiction is pseudo-and, not an actual contradiction (Ramle & Abdullah, 2021).

Thus, the analysis of the *ḥadīṣ* of the punishment of *riddah* shows that partial understanding tends to produce rigid interpretations and is not by the principles of justice and freedom of religion in Islam. On the contrary, a comprehensive understanding allows us to understand this *ḥadīṣ* in a broader context, resulting in interpretations that are more relevant to Islamic principles and human values in the modern era. This approach not only helps to avoid misunderstandings but also shows that the teachings of Islam contain flexibility that allows for their application in a variety of social and cultural conditions (Fatikhin, 2020).

The Right Approach to Understanding the *Ḥadīṣ* of *Riddah* Punishment

In understanding the *ḥadīṣ* about the punishment of *riddah* such as the example of the *ḥadīṣ* above, there must be the right approach to get the correct meaning of the *ḥadīṣ*. Because if there is no proper approach to understanding the *ḥadīṣ*, there is a possibility of misunderstanding in taking the substance of the *ḥadīṣ*. So, it can have fatal consequences, such as the understanding violates sharia and state law. Therefore, there are several appropriate approaches to understanding the *ḥadīṣ* as follows:

1) The Importance of Socio-Historical Context in Understanding *Ḥadīṣ*

Understanding a *ḥadīṣ* without regard to the socio-historical context (*asbāb al-wurūd*) in which it is spoken can lead to significant misunderstandings of its message and purpose (Zakiyah & Ghifari, 2021). *Ḥadīṣ* is part of the Islamic tradition that is not only normative, but

also contextual because many of them were conveyed in certain social, cultural, and political situations during the time of the Prophet Muhammad SAW. Without an understanding of this context, one can get caught up in a literal interpretation that ignores the historical background of the *ḥadīṣ* (Fithoroini, 2021). For example, the above hadith about the punishment of *riddah* is often narrowly understood as a universal command to kill anyone who leaves Islam. If analyzed contextually, this hadith comes out in certain situations where acts of apostasy are often not only personal spiritual decisions but also acts of political betrayal or rebellion that can jeopardize the stability of the growing Muslim community (Assagaf, 2014).

During the time of the Prophet Muhammad (peace be upon him), the Muslim community in Medina was a newly formed political and social entity that faced both internal and external threats. In these situations, acts of apostasy are often related to defection to the enemy or actions that weaken the solidarity of Muslims. Therefore, the punishment for apostasy is not only seen as a religious sanction but also as a legal measure to maintain the stability and security of the country. For example, in the war of *riddah* after the death of the Prophet SAW, acts of apostasy were often accompanied by armed rebellion and betrayal against the Islamic state. Against this background, the *ḥadīṣ* on punishment for apostates is more relevant to be understood as a contextual policy to deal with threats to the Muslim community, rather than as a rule that applies in all situations and conditions (Musif, 2015).

In the modern situation, where freedom of religion has become an internationally recognized universal right, the historical context of this *ḥadīṣ* needs to be carefully considered (Wardana, 2022). In modern society, *riddah* is usually understood as an individual's spiritual decision that has no direct political or social implications. Therefore, a comprehensive approach that considers social change is essential in understanding this *ḥadīṣ*. This approach emphasizes that the message of the Prophet SAW must be understood within the framework of *maqāsid asy-syarī'ah*, namely to protect religion, life, intellect, descendants, and property. Thus, the hadith on punishment for apostasy cannot be applied literally in the modern context but must be understood within the framework of the goals of Sharia and its social relevance. This approach not only prevents Muslims from misunderstandings but also shows the flexibility of Islam in responding to the challenges of the times (Riyadi, 2018).

2) Usage of *Maqāsid Asy-Syarī'ah* as a Comprehensive Framework of Understanding

Maqāsid asy-syarī'ah is a concept that refers to the main objectives of Islamic law, namely safeguarding five main things: religion (*ḥifẓ ad-dīn*), life (*ḥifẓ an-nafs*), reason (*ḥifẓ al-'aql*), heredity (*ḥifẓ an-nasl*), and property (*ḥifẓ al-māl*). These principles are the foundation for

understanding and applying Islamic law holistically (Mas'ud, 2020). In the context of *ḥadīṣ*, a comprehensive approach must consider this main goal so that the understanding of religious texts is not only literal but also in harmony with the universal values upheld by Islam (Sulaiman Jamrozi et al., 2022). In the case of punishment for apostates, safeguarding the individual's right to choose beliefs can be understood as part of the *maqāsid asy-syarī'ah* which aims to protect reason and religion. This approach shows that Islam highly values freedom of thought and belief, so the application of law needs to consider the social, political, and principle of justice (Muttaqin & Nur, 2019).

The use of *maqāsid as-sharī'ah* as a framework of understanding can prevent Muslims from misunderstanding seemingly harsh or controversial *ḥadīṣ*. For example, the *ḥadīṣ* about the death penalty for apostates is often understood literally, without paying attention to the historical context and the purpose of sharia (Jalili, 2021). By using *maqāsid as-sharī'ah* we can see that the main purpose of sharia in this case is to maintain the stability of religion and society. In the modern context, safeguarding human rights, including religious freedom, can be considered as the implementation of *maqāsid*, especially in safeguarding reason and religion. Therefore, this approach helps to avoid rigid interpretations and instead encourages an understanding that is more in line with the principles of justice and benefit (Salamah, 2022).

Furthermore, *maqāsid as-sharī'ah* helps to present a dynamic perspective in understanding *ḥadīṣ*. When a hadith is seen as contrary to human values or justice, the *maqāsid as-sharī'ah* provides a tool to assess whether the literal application of the *ḥadīṣ* is by the main purpose of the sharia (Musolli, 2018). In the case of apostasy, for example, the social context during the time of the Prophet Muhammad SAW was very different from the current reality. At that time, apostasy was often associated with betrayal of the Muslim state or society, so severe punishment was applied to maintain the stability of the ummah. However, in the modern context, where religious freedom is widely recognized, *maqāsid as-sharī'ah* can be used to interpret the *ḥadīṣ* as a warning against actions that can damage the order of society, not just a matter of personal beliefs (Tohari, 2024).

By utilizing *maqāsid as-sharī'ah*, Muslims can adopt a more flexible and relevant approach to understanding religious texts. This approach not only provides solutions to answering the challenges of the times, but also ensures that the interpretation of *ḥadīṣ* remains by the spirit of justice, compassion, and benefit taught by Islam (Marfiyanto, 2019). Therefore, the use of *maqāsid as-sharī'ah* as a comprehensive framework of understanding is an important step to avoid misunderstandings and promote a moderate and inclusive face of Islam. This also

shows that Islam is always a relevant religion and place because it is always oriented towards the universal benefit of human beings (Arifin, 2022).

CONCLUSION

This article highlights the difference between partial and comprehensive approaches in understanding the ḥadīṣ on riddah punishment. The main findings suggest that the partial approach, which focuses only on the literal meaning of the ḥadīṣ without considering other relevant ḥadīṣ, socio-historical context, and the principles of maqāsid as-sharī'ah, tends to result in misunderstandings of Islamic teachings. For example, the ḥadīṣ that states “Whoever changes his religion, kill him” is often understood in isolation, giving rise to the perception that Islam does not respect religious freedom. Instead, a comprehensive approach emphasizes the importance of understanding the ḥadīṣ in a broader framework by looking at other relevant ḥadīṣ, including the political and social context of the time of the Prophet Muhammad SAW. This article also emphasizes the importance of maqāsid as-sharī'ah as a guide in understanding the ḥadīṣ, so that Islamic teachings remain relevant and fair in the modern era.

As a recommendation, this article encourages using a comprehensive approach to understanding ḥadīṣ, especially concerning controversial issues such as religious freedom. Understanding ḥadīṣ must involve an analysis of the historical, social, and principles of maqāsid as-sharī'ah so that there is no narrow and rigid interpretation. Practically, this approach has important implications for Muslims and modern society. This can help reduce misunderstandings of Islamic teachings within Muslims and the global community. In addition, this approach reinforces the values of justice and tolerance in Islam, which are particularly relevant in addressing contemporary social and cultural challenges. Thus, this study not only contributes to the development of academic studies of ḥadīṣ but also supports the application of Islamic teachings that are inclusive and contextual.

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