

CHAPTER 2

THE CONCEPT OF APOSTASY BASED ON ISLAMIC PERSPECTIVE

2.1 Introduction

The research about apostasy is not a new issue in the research world, especially in Malaysia. In this chapter, the author will focus on the early debates on apostasy, the meaning of apostasy from the Islamic element of view, and the views of contemporary scholars. Then, followed by the apostasy relating to the apostasy taken from Islamic sources of Quran and Hadith. This chapter also brings the history and events of apostasy that occurred during the Prophet Muhammad SAW time and the time of Caliph Abu Bakar As-Siddiq. In addition, in this chapter, the debate on apostasy is discussed. Next, this chapter concludes with an explanation of apostasy from the view of the Federal Law and Syariah Courts in Malaysia.

2.2 Definition of Apostacy according to Islamic View

According to Imam Al-Zabidi in the Taj al-'Arus, the word apostasy comes from the Arabic word "رِدَّةٌ" which was defined as one who abandoned his religion and converted to another religion. These words can also be interpreted by those who have lost their faith in Islam. Therefore, in various Arabic dictionaries, it is stated that the word *riddah* in its language is to return from something to another, in other words, "turn around; reverse the disbelief; discard faith; change into defiance." (Manzur, 1992)

In Islamic law, *riddah* means converting from Islam to disbelief, whether intentionally or indirectly. Most former scholars agree that when one becomes a Muslim by his decision, there is no way for him to convert to another religion.

وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا
وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

In the *Syawarifiyyah* Dictionary there are several synonyms from the word "رَدَّ" which is "إعتراض، احتجاج، إقحام" means (objections, protests and objections). (Marjuni, 2009)

Including the meaning in verse 21, surah Al-Maidah: "Oh my people! Enter into the sacred land (Palestine) that Allah has decreed for you, and do not run away (for fear of the enemy) and you will be the ones to lose."

In terms of terminology is "الرُّجُوعُ عَنِ الْإِسْلَامِ أَوْ قَطْعُ الْإِسْلَامِ" which means turning away or deciding the status of a believer. As the Sunni scholars have stated, the apostate was a Muslim who came out of Islam either by faith, word, or deed. (Qudamah, 1996)

In addition, apostasy is defined by various definitions. For instance:

- (i) According to Imam al-Husni: "Apostates are out of Islam and back to disbelief and liberated from Islam". (Al-Husni, 1995)
- (ii) According to al-Shaykh Abd al-Qadir Awdah: The apostate is to abandon the religion of Islam and leave it after accepting it " (Awdah, 1994)

According to Dr. Wahbah al-Zuhayli: "Apostates are turned away from Islam and return to doubt about the truth either by intention or deed or word and either spoken in jest or opposition or *i'tiqad*" (Al-Zuhayli, 1989)

The Prophet Muhammad SAW give high attention to that matter and he defined it as:

التَّارِكُ لِدِينِهِ الْمَفَارِقُ لِلْجَمَاعَةِ

"People who leave Islam are those who separate themselves from the congregation."
(Bayhaqi, 2008)

According by some of scholars, *riddah* can occur when Muslim in refusal of the existence of God or the attributes of God, in refusal of an Apostle who is the Messenger of God, in refusal of matters in religion (such as the obligation of prayer five times a day or fasting in the month of Ramadan), prohibiting any which is allowed (lawful), or permits what is prohibited in Islam (illegal).

As a result of the definitions of the scholars, the apostate was a Muslim *mukallaf* who came out of Islam either by faith, word or deed by his own will without coercion from either party.

2.3 Definition of Apostacy according to the Current Scholars' Views.

Some scholars still define apostasy as the definition of earlier scholars. Among them is Sheikh Professor Dr. Wahbah al-Zuhaili defined "leaving Islam to return to disbelief either through intention, deed, word, in the form of speeches that belittle Islam and anti-Islam. (Al-Zuhaili)

In the context of contemporary *fiqh*, Muhammad Baltaji, a Professor from Darul Ulum, University of Cairo has a different view. Although he accepted the above definition, he also added another definition, in which he said that "the fact of apostasy is to show hostility to Islam and try to break down its precepts in the Muslim community." He argues that the rationale for apostasy is based on the speech and actions of the apostates and that it is intended to separate themselves from Islam openly and try to destroy it. (Baltaji, 1423H)

This view is supported by Dr. Mahmud Mazru'ah in his book "*Ahkam al-Riddah wal-Murtaddin*", he mentions that the apostate did not escape from three circumstances:

Firstly: The one who hides his apostasy, which means only kept in his heart and does not express his disbelief, in fact, the hypocrite. And this form cannot be overcome by anyone as long as he hides his apostasy.

Hadith narrated by Zaid bin Aslam Malik said, "At the time of the Prophet, there was a man claimed to have committed adultery. The Messenger of Allah (may peace be upon him) asked for a whip, and they bring a broken whip. He said: "Something bigger than this." Then they give it a nice whip that has not been cut. He said: "lighter than this." Then they give it a whip that is well-shaped and slightly soft. The Messenger of Allah (may peace be upon him) ordered to be beaten, and the man was beaten. Afterward, he said: "O my people, it is time for you to stop doing the prohibitions. Whoever falls into this filthy deed must be covered with Allah's protection. Whoever tells us what he has done, we will keep the law of God. (Malik)

Secondly: A person who expresses his apostasy, but it is not dismissive and hostile to Islam, did not deny Allah and His Messenger, this type is included in the law of apostasy.

Thirdly: An apostate expresses his disbelief, even expressing contradiction to God and His Messenger and the whole of Islam, then the apostasy imposed on such a person is very severe.

These three divisions were also mentioned by Sheikh Dr. Yusuf al-Qardawi in his book "*Jarimah al-Riddah wa 'Uqubah al-Murtaddin fi Dhan' al-Kitab wa al-Sunnah*". (Al-Qardawi, 1997)

2.4 The Quranic Verses and Hadith related to Apostacy

In the Quran there are several meanings of *riddah*:

- 1) Obviously, the word *riddah* in the two surahs below:

وَمَنْ يَزِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ

أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ - ٢:٢١٧

Meaning: And whoever among you disbelieves in his religion and dies while he remains be a disbeliever, then such people will be destroyed all good deeds in this world and Hereafter, , they remain in it forever). (Surah al-Baqarah 2: verse 217)

In another verse as in Surah Al-Maidah,

قوله تعالى: يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ۗ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ

Meaning: Oh you who believe! if any from among you turn back from his Faith, soon will Allah produce a people whom He will love as they will love Him, - lowly with the believers, mighty against the rejecters, fighting in the way of Allah, and never afraid of the reproaches of such as find fault. That is the grace of Allah, which He will bestow on whom He pleaseth. And Allah encompasseth all, and He knoweth all things. (Surah al-Maidah 5: ayat 54)

2) There is no act of *riddah*, but its meaning is to turn away from Islam:

قوله تعالى: إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ ازدَادُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ وَأُولَئِكَ هُمُ الضَّالُّونَ

Meaning: As for those who disbelieve after having believed in Islam, then start out deeper into disbelief, their remorse will not be accepted; these are the lost. (Surah Ali-imran 3: Ayat 90)

قوله تعالى: يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ ۗ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ

Meaning: On the Day when some faces will be lightening and some faces will be darkened. As for those whose faces are darkened:” Did you disbelieve after your belief?” Then savor the punishment for having disbelieved.

(Surah Ali Imran 3: ayat 106)

قوله تعالى: إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أزدَادُوا كُفْرًا لَمْ يَكُنِ اللَّهُ لِيُغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا

Meaning: Those who believe, then disbelieve, then believe then disbelieve, then increase in disbelieve, God will not forgive them, nor will He guide them to a way.

(Surah al-Nisaa' 4: ayat 137)

قوله تعالى: مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَهُمْ عَذَابٌ عَظِيمٌ

Meaning: Whoever renounces faith in God after having believed- except for someone who is compelled, while his heart rests securely in faith but whoever willingly opens up his heart to disbelief upon them falls wrath from God and for them is a tremendous torment.

(Surah al-Nahl 16: ayat 106)

The verse above explains that apostasy is a denial of Islam. It includes the person who disbelieved in any particular Islamic teaching also known as *al-Ma'lum min al-Din bi al-Dharurah*. It does not matter if one Muslim converted to another religion or no direct religion (atheist). As a result, all practices that have been done during that person being a Muslim are not accepted by Allah SWT. Thus, the word *riddah* in the al-Qur'an means that he again left Islam and distanced himself from Islam after he embraced it. (Kamaluddin & Fazrul, 2016)

Almost all Quranic scholars agree on the word *riddah* as "leaving Islam to return to disbelief". They also indicate that the verses have a meaning of threats and a warning to people who had converted to Islam for not leaving it or to make it easier to enter and out Islam or to make fun of religion.

In addition, these verses also motivate people who have converted to Islam to hold it firmly and do not leave it. Islam is the religion of truth and guidance essential. Islam is the way of life how all living things on earth. Islam also means a straight walk into the light of truth (*al-Haq*), for those who take it will not go astray in life. (Kamaluddin & Fazrul, 2016)

2.5 The History of Apostacy on the Prophet Muhammad time and His Companions

The apostasy has occurred since the beginning of Islam. According to al-Allāmah Abā al-Suūd, eleven groups that had been declared apostate in the primal days of Islam. The three groups that had been declared apostate were during the period of the Prophet Muhammad the Messenger of Allah. The first group was led by al-Aswad al-Ansi from *Banī Madlaj*. He was an astrologer or, '*kāhin*' who claimed himself as a prophet in Yemen. (al-Su'ud)

The second group was led by Musaylamah al-Kazzab from *Banī Hanifah* claimed himself as a Prophet. Musaylamah wrote a letter to the Messenger of Allah (may peace be upon him) saying that this earth has two parts. Half of them belonged to him, and the other half belonged to the Messenger of Allah. The Messenger of Allah (may peace be upon him) answered the letter and told him that this earth belonged to Allah SWT which is administered by anyone whom Allah desires from His devout servants.

The third group of apostates that existed in the time of the Prophet was led by Ṭulayhah bin Khuwaylid from *Banī Asad* He also claimed himself a Prophet but he was subjugated by the Caliph Abū Bakar al-Ṣiddīq. Later Ṭulayhah has returned to Islam.

Some hadiths narrated about apostasy at the Prophet time. These include:

حَدَّثَنَا أَبُو مَعْمَرٍ حَدَّثَنَا عَبْدُ الْوَارِثِ حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ أَنَسٍ -رَضِيَ اللَّهُ عَنْهُ- قَالَ: "كَانَ رَجُلٌ نَصْرَانِيًّا فَأَسْلَمَ وَقَرَأَ الْبَقْرَةَ وَآلَ عِمْرَانَ، فَكَانَ يَكْتُبُ لِلنَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-، فَعَادَ نَصْرَانِيًّا، فَكَانَ يَقُولُ: مَا يَدْرِي مُحَمَّدٌ إِلَّا مَا كَتَبْتُ لَهُ، فَأَمَاتَهُ اللَّهُ، فَدَفَنُوهُ، فَأَصْبَحَ وَقَدْ لَفَظَتْهُ الْأَرْضُ، فَقَالُوا: هَذَا فِعْلُ مُحَمَّدٍ وَأَصْحَابِهِ

لَمَّا هَرَبَ مِنْهُمْ نَبَشُوا عَنْ صَاحِبِنَا فَأَلْقَوْهُ . فَحَفَرُوا لَهُ فَأَعَمَّقُوا، فَأَصْبَحَ وَقَدْ لَفَظَتْهُ الْأَرْضُ، فَقَالُوا: هَذَا فِعْلُ مُحَمَّدٍ وَأَصْحَابِهِ نَبَشُوا عَنْ صَاحِبِنَا لَمَّا هَرَبَ مِنْهُمْ فَأَلْقَوْهُ حَارِجَ الْقَبْرِ، فَحَفَرُوا لَهُ وَأَعَمَّقُوا لَهُ فِي الْأَرْضِ مَا اسْتَطَاعُوا، فَأَصْبَحَ قَدْ لَفَظَتْهُ الْأَرْضُ، فَعَلِمُوا أَنَّهُ لَيْسَ مِنَ النَّاسِ فَأَلْقَوْهُ."

Narrated by Anas: There was a Christian who squeeze Islam and read Surat-al-Baqara and Al-`Imran, and he used to write (the revelations) for the Prophet. Later on he returned to Christianity again and he used to say: Muhammad knows nothing but what I have written for him. Then Allah caused him to die, and the people buried him, but in the morning they saw that the earth had thrown his body out. They said, This is the act of Muhammad and his fellow. They dug the grave of our fellow and took his body out of it because he had run away from them. They again dug the grave deeply for him, but in the morning they again saw that the earth had thrown his body out. They said, This is an act of Muhammad and his fellow. They dug the grave of our fellow and threw his body outside it, for he had run away from them. They dug the grave for him as deep as they could, but in the morning they again saw that the earth had thrown his body out. So they believed that what had befallen him was not done by human beings and had to leave him thrown (on the ground).(Sahih Bukhari 3617)

At the time of Abū Bakar r.a. R.A. as a caliphate, eight groups that have been declared apostate from Islam. Among them are 'Uyainah bin Hasn, Qurrah Ibn Salāmah al-Qusyairī, al-Fujā'ah bin Abd Yalīl, Mālik bin Nuwayrah, Sajāh binti al-Mundhir who has declared himself to be the Prophet, al-'Ash'ah bin Qays and al-Hatam bin Zayd. There are groups of people from Bahrain who have opposed Islam by abandoning Islam.

Other renegade groups are reluctant to pay the zakat. The group is mostly from Yaman, Yamāmah dan Ummān. Some of them refused to give zakat and oppose it is because they consider it a tax. While most of them do not want to pay the zakat because the confusion in understanding the verses in al- Qurān. (Shalabi, 1974)

حُذِّ مِنْ أَمْوَالِهِمْ صَدَقَةٌ تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلَّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ

Meaning: Receive contributions from their wealth, to purify them and sanctify them with it; and pray for them. Your prayer is comfort for them. God is Hearing and Knowing.

(Surah At-Taubah:103)

They understood that the meaning of the verse was measured only for the Messenger of Allah (may peace be upon him) who had the right to collect the obligatory alms, while the others had no right to do so. Therefore, their point of view, the obligation of the pilgrimage is not compulsory after the Messenger of Allah death.

During the reign of Saidinā Abū Bakar, a black event took place. At that time many Muslims refused to pay zakat which is the fourth pillar of Islam. This is due to their misunderstanding of the verse in the Surah At-Taubah. In his declaration, Saidinā Abū Bakar had declared a war against the apostate and apostate who denied the zakat's purity until they again adhered to Islamic teachings. Before the attack was launched, Caliph Saidinā Abū Bakar R.A. send a letter to the group so that they returned to the teachings of Islam and to correct their mistakes against the law of Allah Almighty.

In addition, Saidinā Abū Bakar r.a. warned of the badness they would receive if they still refused. After receiving the warning from Saidinā Abū Bakar, some of them returned to Islamic teachings by paying pilgrimage, but some still refused. After that, the Muslim army of about 40,000 men, led by commander Khālid Ibn al-Walid, had launched an attack on the defaulting group led by Musaylamah al-Khazzab. After the enemy can be defeated, the mood is turned around and Islam continues to shine. The doubt and disbelief were successfully solved by Saidinā Abū Bakar r.a. (Shalabi, 1974)

2.6 The Division of Apostacy

The issue of apostasy is big and sensitive issue. Apostasy can occur not only with utter disbelief but in a variety of ways that are sometimes unnoticed by the perpetrator. The division of apostasy that can be divided into three things can cause an apostate; that is because of belief (*i'tiqadi*), word (*qauli*) and deed (*fi'li*).

BELIEF (*MURTAD I'TIQADI*)

I'tiqad according to *al Mu'jam al-Wasit* is when someone believes something to justify his belief in his heart. In matters relating to the origin of faith can not be any doubts to yourself who believe it. (Hamid, 2003)

The meaning of belief (*i'tiqad*) in this debate is what one believes in his heart and becomes a belief. Apostasy by belief, creed, or intention will occur when one has a false belief in the truth of Islamic teachings as he believes that the teachings of Islam are just the same as any other religion.. (Audah, 1968)

The basic methods of this problem are:

“Everything that is contrary to Islamic beliefs in terms of its purpose, meaning and obligation and it is known that person opposes this and believes in his heart. Then with this *i'tiqad* he becomes an apostate.” (Zaidan, 1994)

The idea of Islamic beliefs is a hadith narrated by the Muslim scholar 'Abdullah ibn' Umar:

عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَيضًا قَالَ: "بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ. حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَحْدَيْهِ، وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا. قَالَ: صَدَقْتَ. فَعَجَبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ! قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ. قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدْرِ حَيْرِهِ وَشَرِّهِ. قَالَ: صَدَقْتَ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ. قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ. قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ. قَالَ: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ. قَالَ: فَأَخْبِرْنِي عَنِ أَمَارَاتِهَا؟ قَالَ: أَنْ تَلِدَ الْأُمَّةَ رَبَّتَهَا، وَأَنْ تَرَى الْخُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّيْءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ. ثُمَّ انْطَلَقَ، فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ: يَا عُمَرُ أَنْتَ دَرِي مَنْ السَّائِلِ؟. قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ". [رواه مسلم].

Also on the command of `Umar (ra) who said:

While we were one day sitting with the Messenger of Allah (ﷺ) there appeared before us a man dressed in extremely white clothes and with very black hair. No traces of journeying were visible on him, and none of us knew him. He sat down close by the Prophet (ﷺ) rested his knees against the knees of the Prophet (ﷺ) and placed his palms over his thighs, and said: "O Muhammad! Inform me about Islam." The Messenger of Allah (ﷺ) replied: "Islam is that you should testify that there is no deity worthy of worship except Allah and that Muhammad is His Messenger (ﷺ) that you should perform salah (ritual prayer), pay the zakah, fast during Ramadan, and perform Hajj (pilgrimage) to the House (the Ka`bah at Makkah), if you can find a way to it (or find the means for making the journey to it)." He said: "You have spoken the truth." We were astonished at his thus questioning him (ﷺ) and then telling him that he was right, but he went on to say, "Inform me about Iman (faith)." He (the Prophet) answered, "It is that you believe in Allah and His angels and His Books and His Messengers and in the Last Day, and in fate (qadar), both in its good and in its evil aspects." He said, "You have spoken the truth." Then he (the man) said, "Inform me about Ihsan." He (the Prophet) answered, "It is that you should serve Allah as though you could see Him, for though you cannot see Him yet He sees you." He said, "Inform me about the Hour." He (the Prophet) said, "About that the one questioned knows no more than the questioner." So he said, "Well, inform me about its signs." He said, "They are that the slave-girl will give birth to her mistress and that you will see the barefooted ones, the naked, the destitute, the herdsmen of the sheep (competing with each other) in raising lofty buildings." Thereupon the man went off. I waited a while, and then he (the Prophet) said, "O `Umar, do you know who that questioner was?" I replied, "Allah and His Messenger know better." He said, "That was Jibril. He came to teach you your religion." [Muslim] (Baltarji, 1994)

Belief in God intends them to trust that Allah SWT is the Creator of all things and Lord of all creatures. Only He has the right to worship. It is obligatory to believe what all describe in the al-Quran) and what His Prophet SAW does without distortions, cancellations, questions of His condition and without equating His attribute with the nature of human beings. We believe that God is the only one who does not require a helper, no companion, and no child. Allah SWT is the All-Hearing and the All-Seeing. Indeed, nothing is the same with Allah in substance, character, or deeds. (Zaidan, 1994)

We must also believe in the angels as Allah SWT says in al-Quran (66:6):

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ

اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

Meaning: Oh you who believe! Keep yourselves and your families from a Fire, whose fuel is people and stones. Over it are angels, fierce and powerful. They never disobey God in anything He commands them, and they carry out whatever they are commanded.

(Surah al-Tahrim, 66:6)

The angels are assigned by Allah s.w.t with various duties. Among them is to control all human movements by writing a report in a charity book. Some are assigned to take human lives. Angels also seek forgiveness from God for believers. According to authentic hadiths, angels attend grace-filled ceremonies such as remembrance ceremonies, recitation of the Quran, and so on. (Azzam, 1990)

Believing in the book of God means we believe in what God has revealed to prophets and apostles. The meaning of believing in the Quran means believing that it is the word of Allah. We also believe that the Quran was escorted out addition and subtraction and the Quran is a miracle. Humans are not able to make it look like. There is following the word of Allah s.w.t:

قوله تعالى: قُلْ لِّئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ
وَلَوْ كَانُوا بِبَعْضِهَا لَيُبَعْضُونَ ظَهِيرًا

Meaning: Say, “If all of the living human inhabitants and jinn came together to create the like of this Quran, they could never create the like of it, even if they backed up one another.”

(Surah al-Isra’ 17:88)

The Islamic faith emphasizes that Muslims must believe in all the Messengers sent by Allah. Whoever rejects the teachings of one of the Prophets, then he is out of Islam and Allah SWT will not accept the good deeds that they did before. (Azzam, 1990)

The meaning of believers in the Day of Judgment is the belief that the world will perish on the Day of Judgment. Every Muslim has obliged to believe that life will end and the hereafter is eternal. The Day of Judgement will begin with the death and life in the grave (tomb), followed by the enactment of the Resurrection, and all humans are resurrected and gathered together. After that, all mankind will receive retribution either heaven or hell. Allah says in surah al-Baqarah, that believers in the Day of Judgment belong to those who are righteous and also those who fear.

لَيْسَ الْبِرُّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ
وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ
وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالصَّرَاءِ وَحِينَ الْبَأْسِ ۗ أُولَٰئِكَ
الَّذِينَ صَدَقُوا ۗ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ

Meaning: Piousness does not consist of turning your faces towards the East and the West. But piousness is he who believes in God, and the Last Day, and the angels, and the *al-Quran*, and the prophets. Who gives money, though dear, to near relatives, and orphans, and the needy, and the homeless, and the beggars, and for the freeing of slaves; those who perform the prayers, and pay the obligatory charity, and fulfill their promise when they promise, and patiently continue in the face of subjugation, hardship, and in the time of conflict. These are sincere; these are pious. (Surah al-Baqarah: 177)

In conclusion, the belief that causes a Muslim to become apostate can be summarized into four ways:

1- Abolish *rububiyyah* (administration of Allah)

Every believer is obliged to have the firm belief that Allah Almighty who has everything in this world and governs according to his will and wisdom. Allah SWT the Creator of the universe and a single administrator without anyone's

help. Allah SWT has the power to create creation, to bring a death to life, to kill, to

Allah SWT said in al-Quran:

قُلِ اللَّهُمَّ مَالِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ۗ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Meaning: Say, “Oh God, Owner of Sovereignty. You grant sovereignty to whom You will, and You piece sovereignty from whom you will. You honor whom you will, and You embarrassing whom you will. In Your hand is all goodness. You are very Capable do of all things.”

(Surah Ali-Imran: 26)

The word of God can also be found in surah Yunus: 31

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَمِيتِ وَيُخْرِجُ الْمَمِيتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ ۗ فَسَيَقُولُونَ اللَّهُ ۗ فَقُلْ أَفَلَا تَتَّقُونَ

Meaning: Say, “Who provides for you from the heaven and the earth? And who controls the hearing and the sight? And who produces the living from the dead, and produces the dead from the living? And who governs the Order?” They will say, “God.” Say, “Will you are not careful?” (surah Yunus: 31)

The word of Allah SWT clearly shows that every word or act or *ikhtiqad* (belief) that violates the *rububiyyah* (administration of Allah) can cause a Muslim to apostatize and disbelieve. The beliefs that can be categorized into apostate groups are:

- 1) Denial that Allah SWT is the creator of this world.
- 2) Claiming that nature is *qadim* and non being.
- 3) Claiming that nature is not under the control of Allah Almighty.

- 4) Denial that the creatures in this world belong to God.
- 5) Claim that the sustenance of a creature is not from God and is the result of one's own efforts.
- 6) Claim that God does not care for the creatures in this world and does not govern His affairs.

2- Percipient the names of God and His attributes

The names of Allah (Holy Name) found in the al-Quran and Hadith are ninety-nine names. The names of God and His attributes are the basis of '*Tauhid Asma*' and '*Tauhid Sifat*' which are based on three things:

- 1) Purify God from attributes that resemble the nature of beings and from anything that leads to deficiencies.
- 2) Believe in the good names of God (His Name) and believe that there is nothing comparable to God's substance, His character, and His administration.
- 3) Don't intend to know the nature of the attributes of God and His essence because no one can know the reality of nature and substance of God except Allah is All-Knowing.

Therefore, those who disregard the names of Allah and His attributes or claim that Allah Almighty does not have good names (His name) and Allah SWT does not perfect can cause them to apostatize and disbelieve.

***Asma'ullah* (the names of Allah SWT)**

Imam Bukhari and Muslim narrated Hadith from Abu Hurayrah that the names of God that was ninety-nine names. The Prophet Muhammad SAW says:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا مِائَةً إِلَّا وَاحِدًا مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah has ninety-nine names, one hundred minus one, and whoever knows them will go to Paradise." (Hadith No. 419 Vol. 8)

The Attributes of Allah

The Attributes of Allah SWT that mention in Al-Quran and Hadith divided into two division:

1) *Sifat Zaatiyyah* (the nature of the substance)

The nature of the substance is the nature that is inseparable from Allah Almighty as Allah is All-Knowing, All Living, All-Powerful, All-Hearing, All-Seeing, All Speaking, All Rich, All-Compassionate, All-Wise, and the others. *Sifat Zaatiyyah* forever exists for the substance of Allah SWT that is not separate from Him.

2) *Sifat Fi'liyyah* (the nature of the act)

The nature of an act is an act that depends on the will of Allah SWT and His power such as pleased, love, hate, anger, and care. The attributes of Allah SWT are not the same as the attributes of all beings. Allah SWT has the virtue of perfection (*kamalat*) which does not lead to the deficiency and purity of the nature of destruction.

3- Denial divinity of Allah (*Uluhiyyah*)

Every believer is obliged to adhere to the (absolute) belief that Allah SWT is a god that the Muslim obliged to worship, and there is no other god but Him. Allah SWT said:

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۖ أَفَلَا تَتَّقُونَ

Meaning: We sent Noah to his people. He said, “O my people, worship God, you have no deity other than Him. Will you not take heed?” (Surah Al-Mu’minun: 23)

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

Meaning: I am God. There is no God but I. So serve Me, and practice the prayer for My remembrance. (Surah Taha: 14)

The worship of a servant to Allah SWT is fundamental in Islam because the purpose of human creation is to worship to Allah SWT. Allah SWT said in Al-Quran:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Meaning: I didn’t create the jin and the humans except to worship Me. (Surah Az-Zharyat: 56)

Worship of Allah SWT believes Oneness of God to His divinity (*Uluhiyyah*). The Muslim is obliged to perform such worship only to Allah. Therefore, those who disobeyed the divinity (*Uluhiyyah*) were caused to become apostates and infidels.

4- Denial The prophetic

The apostles, whose names are mentioned in the al- Quran, are obliged to every Muslim to believe in their letters. The messengers sent to this world were chosen by Allah SWT from the lineage of noble and wise men in spiritual thought and purity, so that they could prepare themselves to receive the revelation of Shari'a from Allah SWT and to convey to their people . God knows best who should be chosen and who should be appointed to accept the responsibility of the apostle. Allah SWT said in al-Quran:

اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ ۗ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ

Meaning: God knows best where to put His message. Disgrace from God and severe distress will damage the criminals for their scheming. (Surah Al-An'am:124)

Therefore, anyone denying the messages from the messengers sent by God to deliver the revelation and the teachings of Islam to humanity is means they deny and do not trust the ministry of the apostles chosen by God and they were among a group of people apostates and infidels.

The messages from the Prophets who are the messenger of Allah are chosen by Allah Himself, not by man. Allah SWT said in al-Quran:

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ ۗ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

Meaning: God assign messengers among the angels, and from among the people. God is Hearing and Seeing. (Surah Al-Haj:75)

Believing in the Book of the Apostles is not only the letter of the Prophet Muhammad SAW, but he must trust all the Apostles without differentiating between them. Thus, anyone who distinguishes between the Apostles of Allah SWT believes in one Messenger, but at the same time rejects the other Apostles are among the unbelievers. And they are a group of apostates and infidels. Allah SWT said in al-Quran:

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ
بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا * أُولَٰئِكَ هُمُ
الْكَافِرُونَ حَقًّا ۖ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا *

Meaning: Those who disbelieve in God and His messengers, and want to distinct between God and His messengers, and say, “We believe in several, and reject several believe,” and wish to take a path in between.* These are the unbelievers, truly. We have provide for the unbelievers a shameful punishment. (Surah An-Nisa’: 150-151)

In conclusion, a Muslim may be excluded from Islam due to a belief (*iktiqad*) that conflicts with the Islamic faith. About the conjecture, belief hidden in the heart of a Muslim can not be judged a person becomes an apostate and they can not be punished in this world with the death penalty as long as they do not disclose their faith in word or deed. This is based on the proposition of the hadith narrated from Abu Hurairah that the Prophet Muhammad SAW said:

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ اللَّهَ تَجَاوَزَ لِأُمَّتِي مَا حَدَّثَتْ بِهِ أَنْفُسَهَا
مَا لَمْ يَتَكَلَّمُوا أَوْ يَعْمَلُوا بِهِ"

It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) observed: Verily Allah forgave my people the evil promptings which arise within their hearts as long as they did not speak about them or did not act upon them. (Narrated Muslim: 127)

The Prophet's Hadith narrated by the Imam Muslim from Abi Hurairah states that a Muslim who has faith that contradicts with the Islamic faith in his heart cannot be punished from Islam unless he is revealed by actions and words.

Therefore, to identify a Muslim who has diverted from the religion of Islam requires clear and convincing evidence that can convince a Muslim to apostatize in the world either by word or deed.

WORDS (*MURTAD QAULI*)

Apostasy can happen through words, speeches, and conversations which has an agenda that rejects the laws and principles of Islam and is known by everyone. (Sabiq, 1995) Similarly, the words insult any of the teachings of Islam, Allah, the law of Islam, the Prophet Muhammad, the Prophet, and the like. A person is considered apostasy when he pronounces the words that deny the obligation of *Zakat*, fasting, praying five times a day, pilgrimage, and others.

The same law if someone says with confidence that no illegal act of drinking alcohol, adultery must, usury is not illegal, the Quran is not the word of God or words that demean and insult the Sunnah of the Prophet Muhammad. All such expression is considered derogatory remarks of Islamic teachings. (Zaleha, 2016)

Words that indicate disbelief. These include: (Said, 1998)

- 1- Saying that Allah SWT is allied and multiplying or saying that Allah SWT is not controlled this world.
- 2- Saying that the Islamic law is revealed by Allah SWT is not to regulate the relationship between the individual, society, and the country.
- 3- Saying Islamic laws is not compulsory at this time, as it does not conform to the living conditions of today's society.
- 4- Saying that some of the laws of Islam are no longer applicable today, only suitable in the past.
- 5- Say the law of human creation is better than the law of God.
- 6- Saying the interpretation of Quranic verses interpreted by scholars of ancient interpretations is no longer used as the basis of Islamic law today. And encourage scholars today to interpret according to situations and living conditions of the community and the country's position in the present.

- 7- Say that the *Qada* 'and *Qadar* (destiny and decree of Allah) do not come from God, but is come from the creature itself or the power of nature.
- 8- Say that Allah Almighty is one of the three gods namely Jesus, Mary, and Holy Spirit.

ACTION (*MURTAD FI'LI*)

When a Muslim commits an act or any behavior that could abort his faith, the person may be disqualified. For example, a person commits an act such as infidel to bow down to an idol, the sun, moon, worship other beings such as humans, animals, angels, rock, tree, or worship other than Allah SWT. (Zaidan, 1994)

Likewise, insulting, demeaning, and ridiculing Islam such as intentionally exposing the Quran to unclean places or books of hadiths and interpretations or trampling on them with the intention of insulting, defying them, or saying they are not obligatory. Similarly, someone left the prayers and fasting of *Ramadan* in a state of negating the duty of prayer and fasting.

Thus, a person may become apostate by refuting obligation known to the law that it is obligatory on every Muslim. But if a person leaves the obligation due to laziness, while he believes that prayer or fasting is compulsory, then he does not apostatize.

2.7 Apostate Position according to Federal Law and Syariah Court

Islamic Religious Position According to the Federal Constitution

Before the researcher discuss the legal situation of apostates in legal perspective, firstly, we must understand the position of Islam itself in Malaysia. Government adopts the concept of democracy in a constitutional monarchy. The Federal Constitution as the highest law of the country has recognized Islam as the main religion of the Federation by Article 3 (1) of the Constitution.

(1) Islam is a religion of the Federation, but other religions may be professed peacefully in any part of the Federation.

Whereas non-Muslims in Malaysia are given the freedom to perform their religion in accordance with Article 11 (1) of the Federal Constitution:

(1) Every person has the right to profess and practice his religion and subject to Clause (4) develop it.

However, the freedom of religion other than Islam in Malaysia is absolute and subject to the spread of religion in accordance with Article 11 (4) of the Federal Constitution.

(4) State law and in respect of the Federal Territories of Kuala Lumpur, Labuan and Putrajaya.

Federal law may control or confine the development of any religious doctrine or belief among persons who are practicing Islam.

This indicates that the status of Islam is a major religion compared to other religions in Malaysia. The status of Islam's priority should not be disputed. (Jasri, 2013)

However, there is an inaccurate representation of Article 3 (1) of the Federal Constitution by Tun Salleh Abbas in the case of *Che Omar bin Che Soh v. Public Prosecutor* who interpreted Islam as a religion practiced only in official events or ceremonies. It turns out to be a very narrow interpretation.

Tun Salleh Abbas's interpretation is then often used as an argument by lawyers to reject the fundamental right of Islam in the Malaysian Constitution. Lawyers in the case of *Lina Joy vs Federal Religious Councils* and other parties, for example, have used the interpretation as an argument to deny the privileges of Islamic religion in the Malaysian Constitution and to use the 'equitable' concept among Malaysians as ensured by Article 8 (1) of the Constitution Federation which is:

(1) Everyone is legally qualified to equal protection of the law.

What is interesting about the case is that the lawyer's argument is actually contrary to Article 8 (5) (a) of the Federal Constitution which is:

(5) This doesn't endorse or command

(a) any stipulation adjusting personal law;

When Article 8 (1) read together with Article 8 (5) (a) it was explained the meaning of 'equality' of the provisions of Article 8 (1) of the Federal Constitution is the privilege to secure security protection, regardless of religion and race. However, it is subject to personal law, including Islamic law that has been enacted by the Federal Constitution to state government in Malaysia through the State List (List II). 9th Schedule, Federal Constitution.

Through the case of *Lina Joy v Council of the Federation* and two others, Judge, Faiza Thamby Chik has been assessing brilliant to save the right of Islam as the main religion in the Federal Constitution on the principle of the *rule of harmonious* which is, the interpretation of harmony in the provision of 'equitable' through Article 8 (1) of the Federal Constitution.

The right of Islam as the leading religion of the Federation should be interpreted based on the history of this country which has been an Islamic state since the 12th century. It also evidenced by the existence of Act 11 (4) of the Federal Constitution which restricts the spread of other religions to Muslims in Malaysia. Thus, Act 3 (1) of the Federal Constitution should be interpreted as a priority of Islam over other religions in the Federation. It cannot be construed as an Islamic religion that is practiced only in events and official ceremonies. (Shiddeq, 2015)

Provision of Offenses relating to Apostasy by the Enactment of State

The majority of Islamic scholars hold that the punishment for apostasy is death after not repenting within the given period. The scholars differed concerning the long period for repentance given to return to Islam. However, the agreed minimum period is three days. When we examined in terms of apostasy punishment dwelling to Islamic Shariah standards, it can be generalised that there is no clear apostasy punishment by law in Malaysia.

This is because the criminal law of Islam is under the jurisdiction of Shariah courts in the states that can only be implemented only to Muslims with the maximum penalty is limited to three years in prison, or six strokes of the cane, or a fine of RM5,000, or a compounded of any such punishment. The use of word apostasy is also not used in the State Syariah Criminal Enactment. The term used is an "apostasy attempt".

Enactment Syariah Criminal Offenses 1995 for Sabah, for example, has provided for offenses relating to the term 'apostasy attempt' as set out in section 63 of the state's Syariah Criminal Offenses Enactment:

- (1) When a Muslim purposely, either by deed or word or by any, claims to renounce Islam or exclaim himself a non-Muslim, the Court shall, if contented that one has attempted to convert and the belief in Islam either by his own admission or conduct, the court ordered the person to be detained at the Islamic Guidance Center for a time frame not more than thirty six months for educational intent and that person is required to turn away from sin following Islamic Law.

If the offender has repented, then the remand must be verified by the Syariah Court and if the offender repents during the detention period, the Guardian Officer must report to the Shariah court and the remedy must also be confirmed by the Syariah Court. The term 'apostasy attempt' is also found in the State Syariah Criminal Enactment such as Pahang, Malacca, Perak, and Terengganu.

Malacca also uses the term 'apostasy attempt' in section 66 of the Offence Enactment Melaka Syariah Criminal. Malacca also uses the term 'apostasy' in section 66 of the Error Enactment Melaka Syariah Criminal. But there is little difference in terms of imprisonment of detained Islamic Guidance Center within a time frame not exceeding six months. Meanwhile, Selangor uses the term 'claimed to be non-Muslim' and if convicted, the offender will be nonresistant to a fine not exceeding RM5,000 or imprisonment for a term not exceeding three years under section 12 of the Selangor Syariah Criminal Enactment 1992.

Only Kelantan and Terengganu have ever tried to provide for specific laws and apostasy. For example, the Enactment of the Syariah Criminal Code II (Kelantan) 1993 adopts the terms *irtidad* for apostasy and provides for punishment to the offender if convicted *irtidad*. The offender is required to repent within no less than three days. If the offender still refuses to repent during that period, then the offender will be extended a five-year prison term. If the offender did not repent during that period, then the law could be declared murder against the offender. However, enactment cannot be implemented on certain factors.

If reassessed whether the enactment provides for the offense of apostasy specifically or not. Actually, the use of the term 'apostate' and the original sentence cannot be adopted. Because of the limited allocation of Shariah court power and cannot be convicted of apostasy as agreed by the scholars. If convicted of the term 'apostasy' and the death sentence is punishable to the apostate, the sentence is considered to have exceeded the limits of jurisdiction assigned to the shariah court. In addition, the death penalty for apostates in Islam is still a subject of dispute among Islamic scholars. The differences of all these enactments are related to apostasy express the ambiguity and inconsistency of apostasy law. In fact, there are some states that do not have laws regarding apostasy in Malaysia. All of this has given space to the parties to apply for apostasy taking advantage of it. It is very disappointing that all parties. (Shiddeq, 2015)

2.8 Conclusion

Scholarly debates on apostasy have been widely discussed by earlier scholars and contemporary scholars. Among them are Abdul Qadir 'Audah, Dr. Yusuf al-Qardawi, Dr. Wahbah Al-Zuhaili, and many other famous scholars. Debate on apostasy is not swallowed timeless because this issue happens all the time. The purpose of the debate, discussion, and writing on apostasy is to expose the dangers of apostasy and to protect Islam brought by the Prophet Muhammad SAW so as not to be contaminated by groups who want to mislead Muslims.

