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THE CONCEPT OF MASLAHAH MURSLAH WAHBAH AL-ZUHAILI IN RESOLVING CASES OF RELIGIOUS BLAZING AND FREEDOM OF OPINION

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Abstract

Blasphemy and freedom of expression are two interests that often come into tension, particularly in a pluralistic society such as Indonesia. This issue requires a legal approach capable of protecting individual freedoms while upholding the dignity of religion and the public interest. This study aims to analyze the concept of maslahah mursalah according to Wahbah al-Zuhaili and examine its relevance to resolving cases of blasphemy that intersect with freedom of expression. This study employs a qualitative method, specifically library research, and adopts a normative-theological approach. The primary sources are Tafsir al-Munir and Uṣūl al-Fiqh al-Islāmī by Wahbah al-Zuhaili, while the secondary sources consist of literature relevant to blasphemy, freedom of expression, and maslahah mursalah. The results indicate that, according to al-Zuhaili, maslahah mursalah can serve as a normative framework for balancing the protection of religious values with freedom of expression. Its application requires a tangible public interest, must not contradict the naṣṣ and ijmāʿ, and must be oriented toward the general public benefit. In the context of blasphemy, this approach prioritizes the protection of religion (ḥifẓ al-dīn) and life (ḥifẓ al-nafs) as important considerations, without disregarding the individual's right to express opinions responsibly. Thus, maslahah mursalah can serve as a proportionate normative foundation for formulating policies aimed at minimizing social conflict while safeguarding freedom of expression and respect for religious values.

Keywords: *Maslahah mursalah; Wahbah al-Zuhaili; blasphemy*

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Abstrak

Penodaan agama dan kebebasan berpendapat merupakan dua kepentingan yang kerap berada dalam ketegangan, terutama dalam masyarakat plural seperti Indonesia. Persoalan tersebut memerlukan pendekatan hukum yang mampu melindungi kebebasan individu sekaligus menjaga kehormatan agama dan kemaslahatan masyarakat. Penelitian ini bertujuan untuk menganalisis konsep masalah mursalah menurut Wahbah al-Zuhaili serta mengkaji relevansinya dalam penyelesaian kasus penodaan agama yang beririsan dengan kebebasan berpendapat. Penelitian ini menggunakan metode kualitatif dengan jenis penelitian kepustakaan (library research) dan pendekatan normatif-teologis. Sumber primer penelitian berupa Tafsir al-Munir dan Uşûl al-Fiqh al-Islāmī karya Wahbah al-Zuhaili, sedangkan sumber sekunder berupa literatur yang relevan dengan persoalan penodaan agama, kebebasan berpendapat, dan masalah mursalah. Hasil penelitian menunjukkan bahwa masalah mursalah menurut al-Zuhaili dapat menjadi kerangka normatif untuk menyeimbangkan perlindungan nilai-nilai agama dengan kebebasan berpendapat. Penerapannya mensyaratkan adanya kemaslahatan yang nyata, tidak bertentangan dengan naşş dan ijma', serta memiliki orientasi kemanfaatan yang bersifat umum. Dalam konteks penodaan agama, pendekatan tersebut menempatkan perlindungan agama (hifz al-dīn) dan jiwa (hifz al-nafs) sebagai pertimbangan penting, tanpa mengabaikan hak individu untuk menyampaikan pendapat secara bertanggung jawab. Dengan demikian, masalah mursalah dapat menjadi landasan normatif yang proporsional dalam merumuskan kebijakan untuk meminimalkan konflik sosial sekaligus menjaga kebebasan berpendapat dan penghormatan terhadap nilai-nilai keagamaan.

Kata kunci: Masalah mursalah, Wahbah al-Zuhaili, penodaan agama.

INTRODUCTION

Religion plays a crucial role in human life, not only as a spiritual guide directing individuals toward the ultimate goal of the hereafter, but also as a social force that shapes and sustains the order of life in this world (Ibrahim, 2018). In plural societies such as Indonesia, religion can serve as a social adhesive that strengthens solidarity among individuals from diverse backgrounds. Nevertheless, religion can also become a source of conflict when its interpretation is exclusive and intolerant toward differing perspectives, particularly in matters related to the expression of individual freedom (Irawan, 2022).

This phenomenon becomes increasingly complex when democratic principles, such as freedom of expression, directly interact with sacred religious values. In Indonesia, cases of religious blasphemy frequently trigger serious social tensions. Several incidents that have attracted public attention – such as Basuki Tjahaja Purnama's (Ahok) remarks referencing the Qur'an, provocative content by Muhammad Kece on social media, and the controversial teachings of Panji Gumilang – represent only a small fraction of the multifaceted challenges faced by society. The Setara Institute recorded at least 97 cases of religious blasphemy in Indonesia between 1965 and 2017, underscoring the issue's susceptibility to conflict and social unrest (Ayu, 2024).

To date, approaches to cases of religious blasphemy have largely relied on juridical analysis or debates surrounding human rights (Marlina et al., 2025). However, studies specifically address this issue – particularly through the lens of *maslahah mursalah* – remain relatively scarce. The concept of *maslahah Mursalah* as developed by Wahbah al-Zuhaili offers a normative framework that does not only consider religious texts but also takes into account social realities and the broader public interest. This approach is deemed relevant for bridging the tension between the protection of religious values and the respect for freedom of expression.

This study aims to examine the concept of *maslahah mursalah* according to Wahbah al- Zuhaili and to analyze its application in addressing cases of religious blasphemy that often intersect with the issue of freedom of expression. The author argues that the application of this principle can serve as a fair and proportionate middle ground in responding to complex socio-religious dynamics. By placing public interest and the principles of *shari'ah* as its primary foundation, *maslahah Mursalah* is expected to function as an ethical guide in formulating policies and regulations that uphold individual rights without compromising the sanctity of religious values.

This paper is expected to make a theoretical contribution to the development of discourse within Islamic studies while also serving as a practical reference for policymakers and stakeholders in maintaining a balance between freedom of expression and the protection of religious beliefs in society.

METHODS

This study employs a qualitative approach with the research type classified as library research, adopting a normative-theological framework. Data collection was carried out through the exploration and analysis of written sources, including books, journal articles, and previous literature relevant to the topic under discussion (Mohammad Zainuddin, 2004). The primary sources in this research are the works of Wahbah al- Zuhaili –particularly *Tafsīr al- Munīr* , which serves as a reference for understanding the interpretation of Qur'anic verses related to religious blasphemy, and *Uṣūl al-Fiqh al-Islāmī* , which provides the foundational basis for exploring the concept and principles of *thank you murlah* for the purpose of legal *istinbāt* (Wahbah al-Zuhaili, 2007). Meanwhile, secondary sources are utilized as complementary materials to support thematic and contextual analysis of the issues examined. This approach enables the researcher to develop a comprehensive and practical understanding of al-Zuhaili's thought.

RESULTS AND DISCUSSION

Definition of Religion

Scholars of religion have formulated a wide variety of definitions, such that dozens of conceptualizations of religion can be found in numerous works discussing this subject (Mukti Ali, 1987).

The term “religion” originates from the Sanskrit components *a*, meaning “not,” and *gam*, meaning “chaotic,” thus conveying the meaning “not chaotic” or “orderly.” The term is widely used in various languages, including religion (English), religie (Dutch), religio (Greek), *ad-dīn*, *sharī'ah*, *ḥisāb* (Arabic-Islamic), and dharma (Hinduism). Despite differences in linguistic form, these terms share a closely related meaning—namely, a system that governs belief and worship of God Almighty, as well as the laws regulating relationships among human beings and between humanity and its environment. From the concept of religion emerges the notion of religiosity. In the Islamic context, there are several terms equivalent to “religion,” such as *al- dīn*, *al-millah*,

and *al-sharī'ah*. Ahmad Daudy associates the meaning of *al-dīn* with *al-hudā* (guidance) (Ahmed Daudy, 1997).

From a linguistic perspective, "religion" is neither an adjective, a state, nor a verb. The term denoting a state or condition is *keberagamaan* ("religiosity"), derived from the root word religion with the addition of the affix *ber-* (to have or to practice religion). In various literatures, religion is commonly defined as "not chaotic" or "orderly." (Mulyadi. M, 2017).

Thus, it becomes evident that religion constitutes human devotion to God. In this sense, religion contains three essential elements: the human being, the servant, and God. Accordingly, guidance that encompasses these three core components can be called "religion." In a broader sense, religion may also be understood as a worldview; in other words, all physical and spiritual activities of its adherents are governed by their religion.

Brief Biography of Wahbah al-Zuhaili

Before elaborating on the core ideas of Wahbah al-Zuhaili, it is important to first outline a brief biography of his life. This is based on the understanding that the intellectual formation of a scholar is significantly influenced by their educational background, place of residence, and socio-cultural environment.

This prolific author's full name is Wahbah bin Mushthafa bin Wahbah al-Zuhaili, the son of Shaykh Mushthafa al-Zuhaili (hereafter referred to as al-Zuhaili), a humble yet pious Syrian farmer who had memorized the Qur'an, was diligent in worship, and regularly fasted. Al-Zuhaili was born on 6 March 1932 CE / 1351 AH in Dayr' Attiyyah Faiha, Damascus Province (Ahmad Daudy, 1997, p. 18). After dedicating his life in service to the Muslim community, al-Zuhaili passed away on the night of Saturday, 8 August 2015, at the age of 83 (Iyadzi, 1993).

Al-Zuhaili's education began in his childhood under the guidance of his parents, through the study of the foundational sciences of Islam. He later attended primary school in his hometown, continuing his studies through to the university level. He enrolled in the Faculty of Sharia at the University of Damascus, earning his bachelor's degree in 1952 CE, and obtained another bachelor's degree in Islamic Education from al-Azhar University in 1956 CE. He completed his master's degree in Sharia at al-Azhar University in 1959 CE and earned his doctoral degree in the same discipline and at the same institution in 1963 CE (Bustanul Karim, 2024).

Al-Zuhaili was raised in an environment of Hanafi scholars, which shaped his juristic thinking within the Hanafi school of law (Syarifuddin, 2008). However, despite his adherence to the Hanafi madhhab, he was not fanatical in his legal orientation. This can be seen in his interpretation of Qur'anic verses dealing with jurisprudential matters. On the other hand, according to Syarifuddin, al-Zuhaili did not align himself exclusively with any single school of thought. This is reflected in his treatment of disputed juristic issues (*masā'il khilāfiyyah*), in which he did not dwell excessively on the evidences of a particular school, but instead presented the views of various madhhabs without explicitly asserting which opinion was the strongest. This impartiality is likely due to his expertise in *al-fiqh*, *fiqh*, and *tafsīr*, coupled with his background in formal academic

scholarship. Moreover, he was neither born into nor bound to the community of any single madhhab (Teguh Arafah, 2019, p. 86). As a result, his interpretations and commentaries on jurisprudential or even theological issues did not favor any particular school or sect.

Following the completion of his doctoral studies, al-Zuhaili returned to Syria and began his academic career at the Faculty of Sharia at the University of Damascus in 1963. His academic career developed progressively, and he was later appointed as a professor of Islamic law in 1975. At the University of Damascus, he taught various disciplines, particularly fiqh, uṣūl al-fiqh, and Islamic legal thought, while also contributing to the development of the university's Sharia curriculum. His academic activities were not confined to Syria, as he was also invited to teach and lecture at several universities and Islamic institutions in other countries. His extensive engagement in teaching, research, and academic forums established him as one of the prominent contemporary scholars of Islamic jurisprudence whose intellectual influence extended beyond the Syrian academic context (Butar, 2024).

Al-Zuhaili's scholarly influence is particularly evident in the breadth and diversity of his written works, which encompass fiqh, uṣūl al-fiqh, tafsīr, Islamic legal theory, Islamic theology, and contemporary legal issues. Among his most influential works are *al-Fiqh al-Islāmī wa Adillatuhu*, a comprehensive comparative treatment of Islamic jurisprudence that presents the opinions of the major schools of law together with their evidences, and *al-Tafsīr al-Munīr fī al-ʿAqīdah wa al-Sharīʿah wa al-Manhaj*, which demonstrates his engagement with Qur'anic interpretation while connecting classical exegetical scholarship with contemporary issues. His scholarly method is characterized by an effort to combine the richness of classical Islamic legal sources with systematic academic analysis and contemporary legal concerns. Consequently, al-Zuhaili's works have continued to receive considerable attention in contemporary Islamic legal and Qur'anic studies, particularly because of their comparative, comprehensive, and relatively balanced treatment of differing juristic opinions (Shodmonov, 2024).

Al- Zuhaili's Interpretation of Qur'anic Verses Related to Cases of Religious Blasphemy

Al-Zuhaili's interpretation of surah al-An'ām [6]:108 provides important guidance on avoiding religious insults and maintaining respect and social harmony amid differences in religious beliefs.

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ
ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ

Translation:

"And do not insult those they invoke other than Allah, let them insult Allah in enmity without knowledge. Thus We have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do."

This verse constitutes one of the prohibitions addressed to believers. The phrase *فَيَسُبُّوا* (so they will revile Allah) denotes the consequences that may arise if one engages in insults toward other religions or their deities. Allah, Exalted be He, prohibits believers from cursing or ridiculing the gods worshiped by disbelievers. This is because if they were to learn that we insult their deities, it could lead to mistrust and estrangement from us. In this verse, Allah emphasizes the prohibition against believers reviling the idols worshiped by non-believers, since doing so would only push them further away and potentially strengthen their disbelief (Wahbah al-Zuhaili, 2007).

Al-Zuhaili continues in his exegesis by stating that believers are forbidden from imitating the disbelievers in their behavior or retaliating against their insults, mockery, and misconduct (Muhammad Zubair, 2014). This prohibition aims to close the door to potential harm, even when some benefits might be anticipated, such as the reward for defending the truth. This is because the anticipated benefit is outweighed by the harm – namely, the revilement of Allah. In such cases, the mafsadah (detriment) is greater than the maslahah (benefit). This injunction is part of moral cultivation, which nurtures noble faith and encourages believers to refrain from the behavior of ignorant people who neither know the truth nor recognize and glorify Allah, Exalted be He.

This verse remains applicable to the present Muslim community when disbelievers are in a position of power and are not under Islamic authority, and when there is concern that they might insult Islam, the Prophet, or Allah Himself. In such circumstances, a Muslim is prohibited from cursing the cross, their religion, or their church. They are forbidden from engaging in any action that could provoke insults toward Allah, as such conduct is also among the causes of sinful acts. This is part of the broader effort to foster peace and serves as evidence that preventing potential harm is obligatory. Furthermore, the verse implies that those who stand upon the truth must, at times, exercise self-restraint if there is a risk of causing harm to religion.

Religion, in addition to being a guide rooted in divine authority, also functions as a means of social control. This social control is essential for maintaining order within society, as unchecked human ego may lead to disorder and unrest. Religion guides us toward societal harmony, urging not only the pursuit of personal interests but also the welfare of others, whether Muslim or non-Muslim (Lubis, 2017, p. 2).

Religious teachings emphasize that all human beings are equal, and there is no place for mutual insult or degradation. Differences that exist – such as those based on physical attributes – should not be grounds for discrimination, as religion focuses on spiritual awareness (Haiddarani, 2024). However, if such differences are treated as substantive grounds for judgment, they can incite violence and discrimination, particularly when adherents of a religion hold the conviction that their faith alone is absolutely correct.

Maslahah Mursalah and Its Scope

Etymologically, maslahah mursalah consists of two terms: maslahah and mursalah. The word maslahah is a verbal noun (*maṣḍar*) derived from *ṣalaha*, which means benefit, interest, utility, and public good. Imam Musa Ibrahim, in his work *al-*

Madkhal fi Uṣūl al-Fiqh wa Tārīkh al-Tashrī' al-Islāmī, notes that *maslahah* is synonymous with *manfa'ah* (benefit) (Jumantoro & Amin, 2009, p. 201), both in morphological form (*wazan*) and meaning (Ibrohim, 1989, p. 67).

The term *mursalah*, from an etymological standpoint, means “unbound” or “absolutely unrestricted” (*muṭlaqan*). When connected with the term *maslahah*, “unbound” and “unrestricted” here indicate that it is free from any textual evidence explicitly confirming or negating its permissibility (Jumantoro & Amin, 2009, p. 203).

From a terminological perspective, scholars of *uṣūl al-fiqh* have expressed differing views regarding its precise definition. Nevertheless, despite these differences, they generally converge on the substantive understanding that *maslahah* refers to a legal effort aimed at bringing about positive outcomes (benefit) and avoiding harmful consequences (*mafsadah*) (Yasid, 2007, p. 130). When the two terms *maslahah* and *mursalah* are combined, they acquire a particular meaning. Scholars have offered various definitions of *maslahah mursalah*, among them:

معين (أو خاص) من الشرع بالاعتبار أو الإلغاء، ويحصل من ربط الحكم بها جلب مصلحة أو دفع مضرة أو مفسدة عن الناس

Translations:

"Qualities that are consistent with the actions and objectives of *tashrī'* (Islamic legislation), yet for which no specific evidence exists either prescribing or invalidating them; and through the association of law with such qualities, benefit (*maslahah*) is realized and harm to humankind is averted."

Maslahah mursalah is also referred to as “absolute *maslahah*,” as there is no textual proof validating or nullifying it. Thus, the formulation of law based on *maslahah mursalah* rests solely on the aim of realizing the welfare of humankind—meaning to secure benefits and to avert harm and corruption (Al-Zuhaili, 2006).

From the foregoing discussion, it can be succinctly concluded that although scholars differ in their definitions of *maslahah mursalah*, they agree on its substance: it refers to a public interest not addressed explicitly by the *shar'* (Islamic law), with no scriptural evidence either commanding or forbidding it.

Al-Zuhaili's Argument on Maslahah Mursalah in His Uṣūl al-Fiqh

Al-Zuhaili begins his exposition of the concept of *maslahah mursalah* in *Uṣūl al-Fiqh*. His conception of *maslahah mursalah* aligns with that of his predecessors, such as al-Ghazālī, Mālik ibn Anas, al-Shāṭibī, and al-Ṭūfī. However, upon closer examination of his definition, it is evident that Al-Zuhaili concurs with the definition formulated by al-Ghazālī. This can be seen in his *Uṣūl al-Fiqh al-Islāmī*, where he states that *maslahah* is the attainment of benefit and the avoidance of harm (*mafsadah*) (Wahbah al-Zuhaili, 2006).

In this discussion, the meaning of *maslahah* is understood as the preservation of the objectives of the *Sharī'ah* (*al-muḥāfaẓah 'alā maqāṣid al-shar'ī*), which encompasses five essential elements: *ḥifẓ al-dīn* (protection of religion), *ḥifẓ al-nafs* (protection of life),

ḥifẓ al-ʿaql (protection of intellect), ḥifẓ al-māl (protection of property), and ḥifẓ al-nasl (protection of lineage). Any matter that upholds these five fundamental principles is considered *maslahah*, whereas anything that undermines them is considered *mafsadah*. Eliminating *mafsadah* is itself an act of *maslahah* (Al-Zuhaili, 2006). According to al-Zuhaili, the operational scope of *maslahah mursalah*, as with that of his predecessors, is confined to the field of *muʿāmalāt* (transactions and social dealings) and does not extend to acts of worship (*ʿibādāt*).

Al-Zuhaili also sets forth the operational conditions for applying *maslahah mursalah* :

- a. The action or practice must constitute a tangible (*ḥaqīqatan*) benefit, not merely an imagined (*wahmiyyah*) one, such that it can genuinely realize public welfare and avert harm.
- b. In implementing *maslahah*, it must not conflict with a ruling or principle established by textual evidence (*naṣṣ*) or consensus (*ijmāʿ*).
- c. The problem must have a general scope, meaning that it should bring about benefits for the wider public (Wahbah al-Zuhaili, 2006)

According to al-Zuhaili, scholars differ in the extent to which they rely on *maslahah* as a basis for legal rulings. The school that employs *istidlāl* (legal reasoning) through *maslahah* most frequently is that of Imām Mālik, followed by Imām Aḥmad, then the Ḥanafī school, and finally the Shāfiʿī school. Al-Zuhaili himself inclined toward the view of al-Ghazālī and Ibn Daqīq al-ʿĪd, advocating a cautious approach to adopting this principle, as it demands precision in understanding and depth in legal *istinbāṭ* (derivation of rulings).

Blasphemy vs. Freedom of Expression

The debate between blasphemy and freedom of expression often centers on a critical question: *where should the boundary be drawn between the two?* Several key arguments typically arise in such discussions:

1. **Freedom of Expression** : Proponents of freedom of expression argue that every individual has the right to express their opinions, including criticism of religion. They contend that such criticism is part of healthy discourse in a democratic society (Hussain, 2003).
2. **Protection of Religion** : On the other hand, there are those who assert that religion must be protected from defamation and insult. Blasphemy, they argue, has the potential to incite social tensions and trigger conflicts detrimental to societal harmony (Hussain, 2003).

Both phenomena represent complex issues that often stand in tension with one another. Striking a balance between the right to free expression and respect for the beliefs of others is therefore of paramount importance.

Resolving Blasphemy Cases in Relation to Freedom of Expression Using Al-Zuhaili's Maslahah Mursalah Principle

Cases involving the tension between freedom of expression and blasphemy may be addressed through the application of the *maslahah mursalah* principle as formulated by Al-Zuhaili. This principle emphasizes the preservation of public interest and the safeguarding of the objectives of the *Sharī'ah*. In this context, *maslahah* encompasses five fundamental principles that must be protected: *ḥifẓ al-dīn* (preservation of religion), *ḥifẓ al-nafs* (preservation of life), *ḥifẓ al-'aql* (preservation of intellect), *ḥifẓ al-māl* (preservation of wealth), and *ḥifẓ al-nasl* (preservation of progeny). Accordingly, any action that secures or upholds one of these five principles is considered a *maslahah*, whereas actions that undermine them are considered *mafsadah*. Broadly, three main solutions may be derived from Al-Zuhaili's framework:

First, in the realm of freedom of expression, it is crucial to assess whether a statement or act yields tangible (*ḥaḳīqatan*) benefits for society or instead causes harm (*maḍārr*). For example, if a statement is perceived as blasphemous and carries the potential to provoke social unrest, it may be classified as *mafsadah*. In such cases, in order to safeguard *ḥifẓ al-dīn* and *ḥifẓ al-nafs*, clear boundaries must be established regarding expressions that could harm the community. Consequently, legislation addressing blasphemy should be crafted with due regard to the greater *maslahah*, namely, the preservation of social harmony and respect for religious beliefs.

Second, Al-Zuhaili underscores that *maslahah mursalah* must never contradict laws or explicit principles established by *naṣṣ* (scriptural text) or *ijmā'* (scholarly consensus). In this light, it is essential to ensure that any restrictions on freedom of expression do not violate the foundational principles of the *Sharī'ah*. This requires constructive dialogue among diverse stakeholders, including religious scholars and community leaders, to develop norms acceptable to all parties. Such an approach ensures that both individual freedoms and the religious values upheld by society are respected.

Third, Al-Zuhaili emphasizes that *maslahah* must be of a general nature, bringing benefits to the broader public. Thus, policies should be designed with careful consideration of their societal impact. For example, promoting education on tolerance and respect for diversity should be an integral component of fostering a responsible exercise of free expression. By raising public awareness regarding the limits of speech, the likelihood of blasphemy and resulting conflicts can be significantly reduced.

In conclusion, the application of Al-Zuhaili's *maslahah mursalah* framework for resolving tensions between freedom of expression and blasphemy should adopt an inclusive and sustainable approach. This entails formulating policies that protect individual rights while simultaneously safeguarding communal welfare. Through such measures, a harmonious environment may be fostered—one in which freedom of expression is exercised responsibly and respect for religious values is maintained, thereby minimizing societal tensions and conflict.

CONCLUSION

This article concludes that the application of the *maslahah mursalah* concept as developed by al-Zuhaili can serve as a vital foundation for resolving cases of religious blasphemy in relation to freedom of expression. In this context, *maslahah* functions to preserve social harmony and protect religious values, ensuring that freedom of expression is not misused to spread hate speech or engage in acts of blasphemy. By taking into account the public interest and the social impact of each statement, al-Zuhaili advocates a balanced approach that safeguards individuals' rights to freedom of expression while upholding the sanctity of religion.

The implementation of *maslahah mursalah* in cases of religious blasphemy necessitates constructive dialogue among various stakeholders, including religious leaders, community figures, and legal experts. Such dialogue is essential for formulating norms that are broadly acceptable, enabling freedom of expression to be exercised responsibly. Through this approach, it is hoped that a conducive environment will be established—one that respects religious beliefs, promotes responsible expression, and reduces the potential for conflict and social tension often triggered by acts of blasphemy.

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