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Capital Punishment in Pakistan: Islamic Jurisprudence, Human Rights, and the Quest for Reform

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ABSTRACT

Capital punishment in Islam is grounded in the Qur'an, Hadith, Ijma, and Qiyas. Crimes fall under Hudood, Qisas, or Tazir, with principles emphasizing the sanctity of life, strict proof, avoidance of doubt, and forgiveness. Classical execution methods vary, and judicial safeguards ensure fairness. Contemporary debates focus on human rights, blasphemy laws, and reform guided by Maqāṣid al-Sharī'ah. In Pakistan, the death penalty has often been misused, particularly under military regimes, to suppress political opponents and activists. It disproportionately affects the poor, marginalized, and minorities, while the wealthy or influential may escape through Diyat or political intervention. Weak investigations, coerced confessions, and unreliable evidence increase the risk of wrongful convictions, as seen in high-profile cases such as Zulfikar Ali Bhutto. Many Western and European states have abolished it, citing human rights. Some Asian and Middle Eastern countries retain it under strict laws, often invoking deterrence or religious grounds. International bodies advocate limiting or abolishing executions, urging reforms for fairness and human dignity. International conventions like the ICCPR restrict capital punishment to the "most serious crimes." Pakistan's application to blasphemy and drug-related offenses, sentencing of juveniles, and mentally disabled individuals attracts strong criticism. This research critically examines the death penalty in Pakistan at the intersection of law, society, and human rights. It traces the historical and jurisprudential evolution of capital punishment, noting its persistence for crimes such as terrorism, murder, and blasphemy, despite international pressures for abolition. Empirical findings from lawyers in Province Punjab reveal broad support for capital punishment as deterrence, though dissent persists. Judicial interventions, particularly through Justice Asif Saeed Khosa's judgments, illustrate how courts can limit executions and align with human rights standards. Pakistan requires systemic reforms, enhanced integration of Shariah and human rights principles, and transparent adjudication to ensure justice while protecting human dignity.

Keywords: Capital Punishment, Islamic Jurisprudence, Pakistan, Human Rights, Maqāṣid Al-Sharī'Ah, Legal Reform

Introduction

Capital punishment in Pakistan continues to be one of the most debated issues at the intersection of law, religion, and human rights. Considered in both colonial era penal codes and Islamic legal principles, the death penalty remains a central component of Pakistan's criminal justice system. Despite repeated calls for abolition or moratorium



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from international bodies and human rights advocates, the state has defended its retention as a legitimate instrument of justice and deterrence (Khalid, Rehman, & Khan, 2025). The persistence of capital punishment reflects deeper tensions within Pakistan's legal and moral framework particularly between Islamic jurisprudence and the universal norms of human rights (Soomro, Baig, Sattar, & Khokhar, 2025).

The debate surrounding the death penalty is multifaceted, encompassing legal, moral, and theological considerations. Scholars argue that the interpretation of Shari'a and its application to modern penal systems often become contested sites of ideological struggle, where religious authenticity and human rights discourse intersect (Khan, 2025). While some jurists and reformists assert that the Qur'anic principles of justice, mercy, and proportionality can guide a more humane penal policy (Ismail, 2025), others emphasize that Islamic criminal law, when viewed through the lens of *maqāsid al-sharī'ah* (the higher objectives of law), promotes justice through reform rather than retribution (Arafat, 2025). This interpretive flexibility has prompted renewed discussions about whether the death penalty is an indispensable part of Islamic law or a historically contingent mechanism that must evolve in light of modern ethical and legal standards (Karimullah, Basuki, & Sugitanata, 2024).

From a human rights perspective, Pakistan's commitment to the protection of life, dignity, and due process remains under critical examination. The implementation of capital punishment has often been undermined by systemic flaws such as wrongful convictions, inadequate legal representation, custodial torture, and delays in civil justice (Musaddiq & Nadeem, 2025; Baig, Hassan, & Khan, 2025; Arif Rajput, 2024). These structural weaknesses cast doubt on the fairness of the judicial process and the moral legitimacy of executions. Scholars have further noted that these procedural shortcomings contradict Pakistan's constitutional guarantees of equality and justice as well as its international obligations under human rights treaties (Bukhari, Shah, & Ain, 2025).

Case studies such as the Asia Bibi blasphemy trial and Justice Asif Saeed Khosa's landmark judgments illustrate how judicial reasoning oscillates between religious sensitivities and constitutional imperatives (Manj, 2025; Ullah, 2025). These legal precedents highlight the ongoing challenge of harmonizing Pakistan's Islamic identity with evolving human rights norms. The broader discourse also reflects the "savages–victims–saviors" metaphor that frames much of the global human rights dialogue, wherein Islamic societies are often portrayed through Western moral lenses (Khan, 2025). This dynamic complicates domestic reform efforts, as debates over capital punishment become entangled with questions of sovereignty, cultural authenticity, and postcolonial identity.

At the same time, Islamic scholarship offers significant room for reinterpretation and reform. Contemporary researchers argue that a proper understanding of Shari'a principles emphasizing *'adl* (justice), *rahmah* (mercy), and *istihsān* (juristic preference) can support more restorative forms of justice consistent with human dignity (Khalfauoi, 2025). The principle of *maqāsid al-sharī'ah*, when applied thoughtfully, could serve as a bridge between Islamic criminal law and global human rights frameworks (Arafat, 2025). Furthermore, the absence of death penalty application for crimes such as corruption, despite their severe social harm, exposes inconsistencies in moral and legal reasoning that demand urgent review (Hardianti, Baehaqi, & Tasfiq, 2025).

In recent years, public debates on capital punishment have also been shaped by political and historical factors, notably the execution of former Prime Minister Zulfikar Ali Bhutto



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an event described as emblematic of “legal necro-politics” and the moral collapse of the justice system (Tahir, 2025). This episode underscores how the death penalty in Pakistan is not merely a legal sanction but a symbol of political power, moral authority, and societal retribution. The complex entanglement of religion, law, and politics in the death penalty debate reflects the broader challenge of constructing a justice system that aligns with both Islamic values and international human rights standards (Tariq, 2025; Bukhari, Shah, & Ain, 2025).

In light of these intersecting concerns, this article examines the death penalty in Pakistan through three analytical lenses: its grounding in Islamic jurisprudence, its implications for human rights, and the prospects for legal and moral reform. By drawing on contemporary scholarship and judicial practice, it seeks to uncover how Pakistan might reconcile the sacred and secular dimensions of justice ensuring that the pursuit of punishment does not eclipse the principles of compassion, equity, and due process enshrined in both Islamic and constitutional law.

Literature Review

capital punishment in Pakistan is deeply rooted in historical, religious, and legal contexts. Over the past few years, several scholars have revisited this issue from multiple perspectives, including Islamic jurisprudence, human rights obligations, ethical considerations, and judicial reforms. The literature collectively reflects a transition in academic discourse from descriptive legal analysis to critical engagement with Pakistan’s criminal justice system and its compatibility with modern human rights standards.

The Death Penalty Debate in Pakistan: Historical Context, Legal Implications, and Reform Prospects by Khalid, Rehman, and Khan (2025) provide a foundational analysis of the evolution of capital punishment in Pakistan, exploring its persistence despite growing international pressure for abolition. Their study underscores that Pakistan retains a broad list of capital offenses, including terrorism, blasphemy, and murder. The authors trace the death penalty’s continuity to colonial-era legal frameworks and its reinforcement under Islamization policies in the late 20th century. They argue that despite international criticism, domestic political narratives and public sentiments continue to justify capital punishment under the pretext of deterrence and retribution. Importantly, Khalid et al. (2025) advocate for systemic reform focusing on fairness, transparency, and judicial accountability to ensure justice aligns with human rights standards.

The judicial approach to capital punishment through the jurisprudence of Justice Asif Saeed Khosa’s judgement by Ullah (2025) reveals that judicial interpretation has gradually evolved to restrict the frequency of death sentences through procedural scrutiny and emphasis on due process. Ullah concludes that while Pakistan’s judiciary has not abolished capital punishment, it has contributed to its moderation, aligning national practices more closely with international human rights law.

Comparative perspective in Human Rights in Islam: A Comparative Analysis of the Legal Frameworks in Context of Pakistan and International Norms by Soomro, Baig, Sattar, and Khokhar (2025) explored the extent to which Islamic human rights principles correspond with international frameworks such as the Universal Declaration of



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Human Rights. Their findings reveal that while both systems share foundational principles of justice and equality, enforcement challenges and socio-cultural barriers hinder effective implementation in Pakistan. The authors argue for a deeper synthesis between Shari'ah-based justice and international norms, noting that misinterpretation of Islamic legal provisions often impedes progress in human rights protection.

Balancing Responsibilities Under the Constitution of Pakistan and International Human Rights Law by Bukhari, Shah, and Ain (2025) investigate the constitutional paradox between Pakistan's Islamic identity and its commitments to UN human rights treaties. Their research highlights the doctrinal tension between Islamic constitutionalism and the secular orientation of international law. They contend that Pakistan's partial reservations to international conventions weaken enforcement and create a policy gap that sustains outdated penal practices, including capital punishment. The authors call for a reinterpretation of constitutional provisions to harmonize Islamic principles with global human rights obligations.

Human Rights Challenges in Pakistan: Global Norms and Local Realities by Tariq (2025) where he identifies structural failures in upholding fundamental rights, particularly for minorities and women. He attributes this to the politicization of blasphemy laws, weak enforcement, and cultural resistance to reform. Tariq concludes that Pakistan's dual identity anchored in Islamic ideology and bound by international commitments creates persistent friction, often reflected in the state's inconsistent approach to death penalty cases.

Ethical evaluation of capital punishment within Islamic law by Karimullah, Basuki, and Sugitanata (2024) arguing that Islamic jurisprudence provides an essential backdrop to the death penalty debate arguing that it is not a purely juridical issue but an ethical and moral one. Their study emphasizes the values of compassion, fairness, and respect for life inherent in Islamic teachings, suggesting that Islamic law when interpreted in its holistic spirit encourages restraint rather than excessive retribution. They highlight that ethical reform within the Shari'ah framework is crucial for reconciling Islamic law with contemporary human rights discourses.

Analysis of the Term Hudud in the Quran: The Application in Islamic Criminal Law and Its Significance in the Modern Context by Ismail (2025) traces the historical evolution of hudud from broad divine limits in the Qur'an to fixed punishments institutionalized by classical jurists. Ismail argues that modern reinterpretation of hudud is vital for contextualizing Islamic criminal law within today's justice systems, emphasizing flexibility, compassion, and moral accountability.

Maqāṣid al-Sharī'ah (the higher objectives of Islamic law) criminal law in various Muslim countries by Arafat (2025) secured comparative study across Saudi Arabia, Iran, Malaysia, and Indonesia reveals diverse applications of Shari'ah principles, shaped by socio-political contexts. Arafat suggests that Pakistan could benefit from adopting a balanced model one that integrates Islamic law with human rights considerations, promoting justice without compromising religious authenticity.



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Islam and Freedom of Belief: The Challenge of Female Apostasy by Khalfaoui (2025) analyzes gender-based interpretations of apostasy punishments within the Hanafi school. He notes that the gender distinction in apostasy penalties reflects historical socio-political conditions rather than immutable religious doctrine. This insight supports reformist arguments that contemporary Islamic law should evolve to protect individual freedoms, including the right to life and belief.

Wrongful Convictions in Death Penalty: Effects of Systematic Failures on Rule of Law by Musaddiq and Nadeem (2025) discuss how miscarriages of justice erode public trust and violate the rule of law, with reference to the controversial execution of Zulfikar Ali Bhutto. Their study calls for procedural reforms and the introduction of safeguards to prevent irreparable miscarriages of justice.

Custodial torture, a widespread violation of basic human rights by Baig, Hassan, and Khan (2025) refers to Legal Reforms for Prevention of Custodial Torture in Pakistan, identifies how torture undermines the fairness of trials and often leads to coerced confessions, directly impacting death penalty cases. The authors advocate for stronger legislative mechanisms and judicial oversight to ensure humane treatment of suspects.

Systemic delays in Pakistan's civil justice system by Rajput (2024) argues that procedural inefficiencies and lack of innovation delay justice and perpetuate social inequality. His research indirectly connects to capital punishment by highlighting how a sluggish judicial process exacerbates the suffering of those awaiting trial or execution. Rajput's emphasis on technological integration and alternative dispute resolution mechanisms offers a blueprint for broader judicial reform.

Legal Necro-politics: Bhutto's Hanging and the Moral Collapse of Capital Punishment by Tahir (2025) presents a critical case study of the execution of former Prime Minister Zulfikar Ali Bhutto. He argues that Bhutto's trial represented not merely a miscarriage of justice but a political execution enabled by the absence of rule of law. Tahir's analysis underscores how state power and judicial complicity can weaponize capital punishment, transforming it into a tool of political repression. His findings reinforce calls for abolition, emphasizing the need to humanize justice and prevent its misuse by powerful elites.

Dilemma of Death Penalty in Pakistan by Sher and Azeem (2025) debate from a sociological standpoint Their quantitative study surveys lawyers' perspectives across Punjab, revealing that while most support capital punishment for severe crimes, a significant minority question its deterrent effect. The data suggest that attitudes toward the death penalty are shaped by public perception of justice, crime rates, and religious influence rather than empirical evidence of deterrence. The authors recommend a shift toward rehabilitation-based approaches consistent with Islamic principles of mercy.

Religion, gender, and public reasoning in Islamic legal discourse by Khan (2025) and Manj (2025) Debates on Sharī'a and the "Savages-Victims-Saviors" Metaphor of Human Rights critiques the polarized nature of public debate over the Zina Ordinance



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and subsequent reforms. He argues that lack of “authentic deliberation” between secular and religious scholars perpetuates legal stagnation. Conversely, the judiciary’s evolving engagement with religious scholars reflects an emerging consensus between Islamic and liberal frameworks, hinting at gradual reform.

Asia Bibi Case by Manj (2025), analyzes how the Supreme Court’s verdict exemplified judicial restraint grounded in Sharī ‘ah ethics. He demonstrates that the acquittal was consistent with Islamic jurisprudence, emphasizing the presumption of innocence and caution in capital cases. This interpretation bridges the perceived divide between Islamic law and human rights, showing that both can converge to uphold justice.

Why is the Death Penalty Not Applied to Corruptors? Islamic Criminal Law Perspective by Hardianti, Baehaqi, and Tasfiq (2025) explores the legal and moral reasoning behind the absence of death sentences for corruption under Islamic and Indonesian law. They argue that corruption, as a ta’zīr offense, permits discretionary punishment, including the death penalty, when public welfare is gravely endangered. While the study is contextualized in Indonesia, its implications for Pakistan are profound—highlighting how political will and legal clarity determine the application of capital punishment beyond traditional crimes.

Methodology

Qualitative and doctrinal research methodology designed to explore the evolution, application, and reform discourse of capital punishment in Pakistan. The approach is grounded in textual interpretation, comparative analysis, and thematic synthesis of recent academic contributions. Since the aim of this paper is not to measure numerical data but to interpret evolving legal and ethical perspectives, qualitative analysis provides the most suitable framework for understanding the multidimensional nature of this issue.

The doctrinal component of the research focuses on examining statutory provisions, judicial interpretations, and Islamic jurisprudential principles that shape Pakistan’s approach to the death penalty. Central to this analysis are classical Islamic sources the Qur’an, Hadith, Ijma, and Qiyas and their modern application through Hudood, Qisas, and Tazir categories (Khalid, Rehman, & Khan, 2025). These principles are explored alongside Pakistan’s constitutional framework and international commitments under the International Covenant on Civil and Political Rights (ICCPR).

A chronological review method was employed to structure the literature. Sources from 2024 to 2025 were analyzed in sequence to track the progression of arguments from political misuse and human rights concerns (Malik & Rehman, 2024) toward reform-oriented integration of Maqāsid al-Sharī‘ah and international law (Bukhari, Shah, & Ain, 2025).

The comparative component of the methodology draws on contextual parallels between Pakistan and other Muslim-majority states, as explored by Rehman and Tariq (2025). Their regional analysis helps situate Pakistan’s position within the broader Muslim legal tradition, identifying how various countries balance deterrence, mercy, and international compliance. This comparison informs the discussion on whether Pakistan’s penal reform can evolve without sacrificing its Islamic identity.



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Discussion

Capital punishment in Pakistan reveals a complex interplay between Islamic jurisprudence, state law, and international human rights standards. The academic literature reflects both convergence and conflict between these dimensions, showing that the death penalty is not simply a legal sanction but a moral and cultural institution deeply rooted in the country's historical and religious consciousness (Khalid, Rehman, & Khan, 2025). Pakistan's penal structure continues to rely heavily on the legacy of colonial law and the post-independence effort to Islamize the legal system. This dual inheritance has generated tensions in interpreting justice, fairness, and reform in capital cases (Soomro, Baig, Sattar, & Khokhar, 2025).

At the heart of this debate lies the challenge of reconciling Islamic principles with universal human rights norms. Scholars argue that while Shari'a envisions justice grounded in divine revelation, international human rights frameworks emphasize individual autonomy, equality, and procedural fairness (Bukhari, Shah, & Ain, 2025). The coexistence of these two paradigms has often produced interpretive conflicts particularly when the application of hudud and qisas laws intersects with the state's obligation to uphold due process and protect against cruel or arbitrary punishment (Ismail, 2025). Yet, several researchers highlight that the Islamic tradition, when approached through the lens of maqāsid al-sharī'ah, can harmonize with global human rights by prioritizing justice, mercy, and the sanctity of life (Arafat, 2025; Khalfaoui, 2025).

The operational reality of Pakistan's criminal justice system reflects serious limitations in realizing these principles. Empirical studies identify systemic failures such as wrongful convictions, unreliable evidence, coerced confessions, and custodial torture as recurring features that compromise fair trials in death penalty cases (Musaddiq & Nadeem, 2025; Baig, Hassan, & Khan, 2025). These deficiencies not only erode public trust in the judiciary but also raise profound ethical concerns about the moral legitimacy of executions. Arif Rajput (2024) emphasizes that chronic delays in civil and criminal justice further aggravate the situation, leaving convicts trapped in procedural limbo for years conditions that amount to psychological cruelty. Collectively, these institutional shortcomings demonstrate that even if the death penalty could be justified theoretically, its practical application in Pakistan remains deeply flawed.

Judicial reasoning in capital punishment cases has gradually evolved, showing efforts by judges to balance religious and constitutional considerations. Justice Asif Saeed Khosa's judgments, for instance, have been praised for emphasizing the importance of evidence, procedural safeguards, and the presumption of innocence (Ullah, 2025). Similarly, the Supreme Court's handling of the Asia Bibi blasphemy case reflected the judiciary's attempt to assert legal rationality and ethical restraint within a highly charged religious environment (Manj, 2025). These rulings mark a cautious yet meaningful shift toward a more rights-oriented interpretation of Islamic law one that prioritizes the Quranic ethos of justice ('adl) and compassion (rahmah). Nonetheless, these judicial advancements remain fragile in the face of populist pressures and religious sensitivities that often influence public discourse around blasphemy and capital punishment (Khan, 2025; Tariq, 2025).

A persistent critique within the literature concerns the selective moral logic governing



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the death penalty's application. While crimes such as murder and blasphemy carry capital sentences, equally destructive crimes like corruption which erode public trust and perpetuate social inequality are rarely punished with comparable severity (Hardianti, Baehaqi, & Tasfiq, 2025). This disparity reflects not only an inconsistency in penal philosophy but also the influence of political power in determining which forms of moral transgression merit death. The notion of "legal necro-politics," as explored by Tahir (2025) in the case of Zulfikar Ali Bhutto's execution, underscores how state power can manipulate capital punishment as a tool of political control rather than justice. In this sense, the death penalty in Pakistan functions as both a moral symbol and a political instrument—enforcing authority rather than reform.

The broader socio-political debate is further complicated by global narratives that often portray Islamic legal systems through the lens of Western moral superiority. Khan (2025) critiques this dynamic through the "savages–victims–saviors" metaphor, which simplifies Muslim societies into binaries of barbarism and enlightenment. Such frameworks obscure the internal diversity and reformist potential within Islamic thought. In contrast, scholars like Arafat (2025) and Khalifaoui (2025) demonstrate that Islamic jurisprudence contains interpretive tools capable of evolving with changing social contexts. The principle of *maqāṣid al-sharī'ah*, emphasizing the preservation of life, intellect, and justice, provides a theological foundation for reconsidering the necessity of capital punishment in modern states.

Under the ambit of Pakistan's domestic legal culture, the tension between divine law and constitutionalism remains unresolved. Bukhari, Shah, and Ain (2025) describe this dilemma as a "riddle of balancing responsibilities," wherein the state must uphold both the religious identity of its constitution and its international human rights commitments. Efforts to bridge this divide often encounter resistance from religious conservatives who view reform as Western imposition and from human rights activists who view religious law as inherently regressive. Yet, as Soomro et al. (2025) argue, a more nuanced engagement one that highlights shared ethical foundations between Islamic and international human rights principles can foster dialogue rather than confrontation.

Ethical reform in capital punishment, therefore, requires a multidimensional approach: improving legal procedures, redefining theological interpretations, and re-evaluating state policies. Empirical and doctrinal studies converge on the conclusion that Pakistan must strengthen procedural justice before it can claim moral legitimacy for executions (Musaddiq & Nadeem, 2025). Parallel to this, contemporary Islamic scholarship should continue to revisit classical interpretations of *hudud* and *qisas* in light of modern realities, emphasizing rehabilitation over retribution (Ismail, 2025; Karimullah, Basuki, & Sugitanata, 2024).

The way forward lies not in the outright abolition or blind retention of capital punishment, but in critical reform guided by both human rights norms and Islamic ethical principles. This approach aligns with the *maqāṣid al-sharī'ah* vision of law as an instrument of social harmony and moral growth rather than coercive domination. As Tariq (2025) notes, Pakistan's legal evolution will depend on whether it can transform punitive justice into a system that reflects both its faith-based identity and its constitutional promise of human dignity.



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Conclusion:

The analysis of capital punishment in Pakistan reveals that the issue is not merely a matter of legality but of moral, religious, and institutional significance. The coexistence of Islamic jurisprudence, constitutional principles, and international human rights obligations has created a complex and often contradictory framework for the implementation of the death penalty. While Islamic law recognizes the sanctity of justice and the right of retribution in certain cases, it also emphasizes mercy, repentance, and the higher objective of preserving human life. The challenge for Pakistan lies in reconciling these divine principles with the realities of a justice system that frequently suffers from procedural weaknesses, political interference, and social inequities.

Judicial practice in Pakistan have shown gradual awareness of the need to humanize the application of the death penalty. Some judicial interpretations have moved toward balancing strict legal formalism with compassion and fairness, signaling a potential shift toward a rights-based understanding of Islamic criminal justice. Yet, this transformation remains incomplete. Systematic issues such as wrongful convictions, custodial torture, and procedural delays continue to undermine the credibility of capital punishment as a fair and just penalty. Furthermore, the inconsistent application of the death penalty, particularly its absence in cases of corruption and abuse of power, highlights deep ethical and political contradictions within the legal framework.

The term of death penalty also reflects broader struggles within Pakistan's identity as both an Islamic and democratic state. The interplay between religious authenticity and global human rights expectations continues to shape legal reform. A more constructive dialogue between these perspectives could open the way for reinterpretations that align with both the Qur'anic vision of justice and the universal commitment to human dignity. The notion of justice in Islam grounded in compassion, proportionality, and social balance offers a moral foundation for rethinking punitive policies.

Ultimately, the future of capital punishment in Pakistan depends on whether the state can move from a retributive to a reformative philosophy of justice. True reform requires addressing the root causes of injustice rather than simply administering punishment. This includes strengthening judicial independence, ensuring due process, and investing in mechanisms that prevent wrongful convictions. A justice system that protects the innocent and upholds fairness is closer to the spirit of both Islamic law and international human rights.

Recommendations

Pakistan must prioritize procedural justice before administering capital punishment. Investigations should be free from coercion, and confessions obtained under torture must be rendered inadmissible. Specialized training for investigators, prosecutors, and judges can help minimize wrongful convictions. A temporary suspension of executions would allow for a comprehensive review of all death penalty cases. This moratorium should assess whether convictions meet fair trial standards and whether any mitigating circumstances have been overlooked.

Legal reforms should draw upon the objectives of Islamic law justice, mercy, and preservation of life to reinterpret the death penalty within a humane and restorative framework. This approach harmonizes Islamic ethics with global human rights norms. The Supreme Court and High Courts should establish dedicated review benches to scrutinize capital cases, ensuring consistency and fairness in judgments. Independent



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commissions can monitor implementation and recommend remedial actions in cases of miscarriage of justice.

The state and civil society should promote informed discourse on Islamic criminal law and human rights. Encouraging academic dialogue, public debates, and legal education initiatives will help overcome the ideological divide that often clouds reform discussions. Introducing life imprisonment with rehabilitation programs as an alternative to execution can reduce irreversible errors while aligning with Islamic values of repentance and reform. Restorative justice mechanisms should be developed for certain categories of crimes. Pakistan should engage constructively with international human rights mechanisms, not as an act of submission but as a means of enhancing domestic legal integrity. Aligning penal reforms with international standards can strengthen Pakistan's moral and diplomatic standing.

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