

Recontextualizing the Interpretation of the Word “Kafir” in Surat Al-Maidah Verse 44 for Sustainable Peace in Indonesia

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Abstract

This research aims to examine the nature of *kufr* in Islam, explore the understanding of the word "kafir" in Surah Al-Maidah, and compare the views of the ulama with those of the Khawarij. With the historical background of the first schism in the Muslim community during Uthman's caliphate, the emergence of the Khawarij group, and the impact of extremism such as terrorist attacks in Indonesia, this research is relevant to understanding the mindset and beliefs of Khawarij. The results of this study indicate that acts of terror that threaten security stability, carried out by some Muslims, stem from the understanding of Khawarij and their mistakes in understanding the word *kafir*, especially in Surah Al-Maidah Verse 44. The research method used is qualitative with a literature study approach to analyze various sources of literature and previous research. The results of the study are expected to provide insight into the understanding of *kufr* in Islam and the potential differences in interpretation related to the word *kafir* in Surah Al-Maidah so as to reduce the takfiri paradigm in Indonesia which leads to sustainable security stability.

Keywords: Kafir, Khawarij, Al-Maidah.

Introduction

Many acts of terror have occurred in Indonesia, as in the Bali 1 bombing on October 12, 2002, the Bali 2 bombing on October 1, 2005, the explosion in Cimanggis, Depok, on March 21, 2004, the Marriott and Ritz Carlton bombings on July 17, 2009, the Sarinah bombing tragedy on January 14, 2016, the Surabaya Church bombing on May 13, 2018, the Medan Police headquarters bombing on November 13, 2019, and the Makassar Cathedral bombing on March 28, 2021.

Of the many acts of terror that have occurred in Indonesia, the perpetrators are Muslims using Islamic attributes. The trigger for these acts of terror is their assumption that Indonesia is a *thaghut* country, so they consider Indonesia a *kafir* nation. Therefore, the government and those under it are also considered infidels by them. Terrorists often use Surah Al-Maidah verse 44 to legalize their actions.

Although this discussion is often raised, sadly, there are still many Muslims who are influenced by this ideology, especially young people. Many of the young people who have a fighting spirit to uphold Islam are affected by this ideology. They always chant Al-Maidah verse 44. They carry the ideology book of the terrorists and spread it to their friends.

The purpose of this research is for Muslims in Indonesia to understand the word *kafir* properly and correctly, especially in Surah Al-Maidah verse 44, so that they can avoid the ideology of terrorists. Therefore, this research is expected to stem acts of terror in Indonesia with many people who understand the meaning of the word *kafir* correctly, especially in Surah Al-Maidah verse 44.

Based on the above background, the research problems to be studied are as follows. What is the meaning of the word "kafir"? What is the mistake of the Khawarij people in interpreting the word "kafir"? What is the meaning of the word "kafir" according to the scholars?

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Based on the search results in various previous studies, the author has not found any research related to the Recontextualization of the Interpretation of the Word "Kafir" for Sustainable Peace in Indonesia. The search results obtained are as follows: Islamic Fundamentalism (Comparative Study of Tafsīr fī Zīlāl al-Qur'ān, Tafsīr al-Munīr, and Tafsīr al-Mishbah). this study aims to explore, compile and analyze the thoughts of Sayyid Quthb, Wahbah Al-Zuhaili and Quraish Shihab regarding the interpretation of QS. Al-Nisā' [4]: 76, QS. Al-Māidah [5]: 44, QS. Yūsuf [12]: 55; 2) comparatively with contextual theory; Kafir terminology: Analysis of the Interpretation of QS Al-Maidah verse 44 through the Double Movement theory approach. The central object in this study is the word *kafir* in the Qur'an Surah al-Maidah verse 44, but the focus of this research is on the concept of *kafir* and its kinds and the interpretation of the word *kafir* through the Double Movement Theory approach; and Critics of Takfir Rules In Radical Understanding: Study of *Firqah Najiyah* and Qs. Al-Maidah Verses 44. This study aims to criticize the rules made by radical groups against Muslims who are considered not in line with their views, discussing the concept of *firqah najiyah* in the radical view and understanding of QS. Al-Maidah verse 44 which has an impact on the disbelief of others, even considering the government as *thaghut* because it does not apply the law of Allah. This study also explains the concept of faith and disbelief from the Quran and Sunnah, so that it becomes clear when someone is still considered a believer and when someone is declared out of Islam (disbeliever). While the focus in this study is on the word *kafir* and the impact of errors in interpreting it and explaining the essence of the meaning of *kafir* according to the scholars of tafsir.

Research Method

This research uses a qualitative research approach that aims to obtain deep and comprehensive knowledge to answer the problem formulation in this research. Therefore, the researcher will act as the main instrument in data collection efforts. In addition, this research is descriptive in describing the data and research findings. This is as mentioned by Lexy J Moleong in explaining the characteristics of qualitative research (2013: 8).

To collect research data, researchers used literature study techniques, where researchers read, studied, and analyzed relevant scientific research data. After that, in presenting the research findings, the researcher used a descriptive type of research in which the researcher tried to describe as carefully as possible the research findings from the existing data (Neuman, 2000: 30).

Results and Discussion

History of the Khawarij

During the time of the Prophet (peace and blessings of Allah be upon him), Abu Bakr, Umar and Uthman there was never a schism in the Muslims no matter how big a problem, such as: the death of the Prophet (peace and blessings of Allah be upon him), fighting apostates and fighting people who did not pay zakat. However, at the end of the caliphate of Uthman (may Allah be pleased with him), the first split in the Muslim community occurred due to a slander that resulted in the killing of Uthman (may Allah be pleased with him) (Al-Asqalani, 2013: 211). From this slander emerged the first deviant groups within the Muslims, namely: Khawarij and Shia. Both were groups spearheaded by the Jewish Abdullah bin Saba' (Al-Aql, 1998: 9-10).

At the time of Ali ibn Abi Talib there was a group that left the ranks of Ali ibn Abi Talib when he returned to Kuffah after the war of Siffin, which was a war that occurred between Ali ibn Abi Talib and Muawiyah *radhiyallahu a'nhuma*, as explained by Ibn Hajar in (Al Slabi, 2008: 22). According to Ibtihaj bintu Abdullah Ash-Sya'lan (2013: 30), the group has many names, among them are *Al-Mariqah*, *Haruriyah*, *Ahlu Nahrawan* and *Sabai'yyah*. But the most famous name is Khawarij. The word Khawarij comes from the root word *Khuruj*, which means "going out". Abul Hasan Al-Ash'ary (1990: 207) explains that the reason why they were named Khawarij was because they left the ranks of Ali bin Abi Talib.

The Khawarij were very zealous in their worship, even more so than the companions of the Prophet (peace be upon him) (Hijazy, 2012: 5). Nevertheless, the Prophet said that they were the worst of creatures, as in the hadith narrated by Ibn Majah (2014: 244). In fact, the Prophet (peace and blessings of Allah be upon him) would fight them if he encountered them, as narrated by Imam Bukhari in (Al-Ashqalani, 2013: 242). This is because the Qur'an only reaches their throats, that is: The Qur'an is only read, its rulings are never applied in their lives and its contents are never analyzed, so that the Qur'an cannot seep into their hearts and guide them, as explained by Imam Nawawi in (Al-Asqalani, 2013: 236). Therefore, the Khawarij argued with the Qur'an and forced it to follow the will of their lusts, in order to justify their misguidance as in the story of the sending of Ibn Abbas to discuss with the Khawarij. This story is mentioned by Ibn Hajar (2013: 236).

The Khawarij were the first group to disbelieve the Muslims and those who deviated from their heresy, as well as legalizing the blood and property of the Muslims, according to Ibn Taymiyyah (2004: 279). The Prophet (peace be upon him) has described the characteristics of the Khawarij in many traditions. Among the characteristics of the Khawarij in general are excessive worship, ignorance in religious matters, flawed reasoning and haste in issuing rulings (Ash-Shaw lan, 2013: 34-39). Among the Khawarij's deviant thoughts are to justify the blood of Muslims even with minor disobedience, to disbelieve the perpetrators of major sins, to believe that

the perpetrators of major sins are eternally in hell, and to rebel against the Muslim leaders (Al Slabi, 2008: 50-59).

If we look closely and reflect on what the Prophet (peace and blessings of Allah be upon him) said about the Khawarij, we will find the danger of the Khawarij and those who have the Khawarij ideology. That is because these thoughts can eliminate the stability and security of the State, as has been proven in the history of the emergence of the Khawarij group. Khawarij will always appear in every generation. Whenever the Khawarij appear in the midst of society, they will be eradicated immediately. This will continue to happen until the final generation is in the army of Dajjal, as reported by Ibn Majah (2014: 246). Thus, it is urgent to know their mindset, their beliefs, their doubts and their refutations, in order to avoid following their mindset or even being like them. Among the *shubhat* that is often used to instill in the minds of young people who have a burning and fiery soul to carry out acts of terror under the pretext of jihad is Surah Al-Maidah verse 44.

Definition of Kafir

The word *kafir* is an *isim fail* (a word that shows the subject of *kufir*) from the root *kufir*. the word *kufir* etymologically means to cover. Therefore, disbelievers are called disbelievers because they cover up the truth (Faris, 1979: 191-192). As-Sa'di (2011: 175) explains that in Shari'ah the word *kufir* means denying the entire Shari'ah brought by the Messenger of Allah (peace and blessings be upon him) or denying some of it. The Meaning of the Word *Kufr* in the Qur'an and Hadiths

The word *kufir* in the Qur'an and Hadith has two meanings, sometimes meaning major *kufir* (the culprit can leave Islam) and sometimes meaning minor *kufir* (the culprit does not leave Islam but has committed major sins).

Ibn Qayyim (2003: 344) says that there are two kinds of *kufir*: major *kufir* and minor *kufir*. Major *kufir* is the cause of the perpetrator's eternity in hell. While minor *kufir* is the cause of the culprit getting a threat and not eternal in hell. The same thing was also stated by Ibn Atsir, Shaykh Muhammad bin Abdul Wahhab and other scholars, as mentioned by Ibrahim Ar-Ruhaili (No Year: 94).

Firstly, among the evidence that shows that the word *kufir* is used for major *kufir* are the words of Allah in the Qur'an:

﴿لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ﴾

"They have certainly disbelieved who say that Allah is Christ, the son of Mary." (QS. Al-Maidah: 17, 72)

﴿لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ﴾

"They have certainly disbelieved who say, Allah is the third of three." (QS. Al-Maidah: 73)

This is also what the Prophet (peace and blessings of Allah be upon him) said:

إِنَّ الْكَافِرَ إِذَا عَمِلَ حَسَنَةً أَطْعَمَ بِهَا طُعْمَةً مِنَ الدُّنْيَا، وَأَمَّا الْمُؤْمِنُ فَإِنَّ اللَّهَ يَدْخُرُ لَهُ حَسَنَاتِهِ فِي الْأَجْرَةِ
 "When an infidel accomplishes any good deed, he is rewarded for it in this world; and in the case of a Muslim, Allah stores up his good acts for him in the Hereafter and provides him with subsistence in this life due to his obedience."

Explicitly, these texts indicate that what is meant by the word *kufir* is major *kufir* (Ar-Ruhaili, No. 63-64).

Secondly, among the proofs that the word *kufir* means minor *kufir* are the words of Allah ta'ala:

﴿وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ﴾

"And We had certainly given Luqman wisdom [and said], "Be grateful to Allah." And whoever is grateful is grateful for [the benefit of] himself. And whoever denies [His favor] - then indeed, Allah is Free of need and Praiseworthy." (QS. Luqman: 12)

The scholars explained that what is meant by *kufir* in this verse is *kufir* of favors as explained by Ibn Ashur (1984: 152). Imam Ath-Thabari (2001: 549) said, "the one who disbelieves in the blessings that Allah has given him is the one who has done evil, because Allah will punish him for the disbelief he has committed".

And among the evidence from the Sunnah that shows that the word *kufir* is used for minor *kufir* is the statement of the Prophet (blessings and peace of Allah be upon him):

أُرِيْتُ النَّارَ، فَإِذَا أَكْثَرُ أَهْلِهَا النِّسَاءُ يَكْفُرْنَ. قِيلَ : أَيْكْفُرْنَ بِاللَّهِ ؟ قَالَ : يَكْفُرْنَ الْعَشِيرَ ، وَيَكْفُرْنَ الْإِحْسَانَ ، لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ : مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ

"I was shown the Hell-fire and that the majority of its dwellers were women who were ungrateful." It was asked, "Do they disbelieve in Allah?" (or are they ungrateful to Allah?) He replied, "They are ungrateful to their husbands and are ungrateful for the favors and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them and then she sees something in you (not of her liking), she will say, 'I have never received any good from you.'"

This Hadith was narrated by Bukhari in (Al-Ashqalani, 2013: 179), and is titled: "disbelief in one's husband, a disbelief that does not expel one from Islam." This Hadith was also narrated by Muslim in An-Nawawi (N.Y.: 435), and titled: A chapter on the diminishing of faith due to lack of obedience, and an explanation of the use of the word *kufir* for other than *kufir* to Allah, such as *kufir* of favors and *kufir* of rights. Ibn Abdil Bar (1967:

295) said that the name *kufur* is applied to women because they disbelieve in their husbands and their favors. Sometimes people who disbelieve in favors are also called *kafir*.

It can be concluded that not all words of *kufur* in the Qur'an and *hadith* are major *kufur* that cause the perpetrator to leave Islam. This is the belief of Ahlul-sunnah Wal Jamaah, not what the *khawarij* believed. They believe that people who commit major sins have apostatized and disbelieved, so they bring the word *kafir* in the Qur'an and *hadith* to the meaning of major *kufur* which makes the perpetrator leave Islam, according to Ahmad Al-Hushain (1428 AH: 936).

Types of Great *Kufur*

Great *kufur* has many types, but in general there are six types of great *kufur*. Basim Al-Jawabirah explains that in terms of human attitudes towards the truth brought by the apostles and the holy book, then in general *kufur* that expels the culprit from Islam there are six types. Ibn Qoyyim (2003: 346-347) explains the six types of *kufur*:

1. *Kufur takdzib*

This is *kufur* that is acknowledged verbally and in the heart, which is not accepting the laws of the Messenger of Allah (blessings and peace of Allah be upon him) and denying the laws of the Prophet (blessings and peace of Allah be upon him) with conviction; such a person is a *kafir* inwardly and outwardly with regard to the rulings of this world and the Hereafter. As Allah ta'ala said:

﴿وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ (83) حَتَّىٰ إِذَا جَاءُوا قَالَ أَكَذَّبْتُمْ بِآيَاتِي وَلَمْ تُحِيطُوا بِهَا عِلْمًا أَمْ آذًا كُنْتُمْ تَعْمَلُونَ﴾

“And [warn of] the Day when We will gather from every nation a company of those who deny Our signs, and they will be [driven] in rows.”

Until, when they arrive [at the place of Judgement], He will say, "Did you deny My signs while you encompassed them not in knowledge, or what [was it that] you were doing?" (QS. An-Naml: 83-84)

This kind of *kufur* is rare among the disbelievers, because Allah has given miracles and signs of the truth of the prophets and messengers.

2. *Kufur juhud*

This is believing in the truth of the Shari'a brought by the Prophet (peace and blessings of Allah be upon him) in his heart, but hiding it and denying it with his tongue, and sometimes accompanied by resistance with his limbs, such as the disbelief of Fir'aun against Moses and the disbelief of the Jews against the Prophet Muhammad (peace and blessings of Allah be upon him). Allah said about Pharaoh and his people:

﴿وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا﴾

“And they rejected them, while their [inner] selves were convinced thereof, out of injustice and haughtiness.” (QS. An-Naml: 14).

Allah says about the Jews:

﴿فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ﴾

“but [then] when there came to them that which they recognized, they disbelieved in it”. (QS. Al-Baqarah: 89)

And Allah said:

﴿وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ﴾

“But indeed, a party of them conceal the truth while they know [it]”. (QS. Al-Baqarah: 146).

There are two types of *Kufur Juhud*: first, *mutlaq* (general) *kufur* such as denying in general the laws revealed by Allah and denying the apostleship of the Prophet Muhammad (peace and blessings of Allaah be upon him). Secondly, *muqayyad* *kufur* (disbelief in specific laws), such as denying one of the obligatory matters of Islam, denying what Allah has revealed either intentionally, or giving precedence to the words of those who contradict Allah for a purpose.

3. *Kufur 'inad* or *kufur istikbar wal iba'*

This is recognizing the Shari'ah brought by the Prophet Muhammad (peace and blessings of Allah be upon him) inwardly and outwardly with the tongue and heart, but refusing to submit to the Shari'ah of Allah out of hatred, arrogance, defiance of Allah and His messenger, and contempt for the wisdom of Allah and His justice. Even if this person acknowledges the truth of the Shari'ah, his opposition to the Shari'ah removes his justification, like the disbelief of Iblis. Iblis never denied Allah's commands nor did he defy Him by denying them. All he did was to respond to Allah's commands with reluctance and arrogance. Allah ta'ala says:

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ﴾

“And [mention] when We said to the angels, "Prostrate before Adam"; so they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers.” (QS. Al-Baqarah: 34).

4. Kufr nifaq

This is concealing one's disbelief in the laws of Allah and displaying one's goodness in front of people in order to be seen or to gain worldly benefits. Allah ta'ala says:

﴿إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا﴾

"Indeed, the hypocrites will be in the lowest depths of the Fire - and never will you find for them a helper". (QS. An-Nisa': 145)

5. Kufr i'radh

This is turning away from the laws of Allah, neither confirming them nor denying them, and refusing to listen to them out of pride, as Allah says:

﴿كِتَابٌ فَصَّلْتُ آيَاتُهُ فُرَاتًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ (۳) بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ (4) وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِّمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَاعْمَلْ إِنَّا نَعْمَلُونَ﴾

A Book whose verses have been detailed, an Arabic Qur'an for a people who know, (3) As a giver of good tidings and a warner; but most of them turn away, so they do not hear. (4) And they say, "Our hearts are within coverings from that to which you invite us, and in our ears is deafness, and between us and you is a partition, so work; indeed, we are working." (QS. Fusilat: 3-5)

6. Kufr syak

This is doubt and uncertainty about what the Messenger of Allah (blessings and peace of Allah be upon him) brought. Allah ta'ala says:

﴿وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا (35) وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا (36) قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا﴾

And he entered his garden while he was unjust to himself. He said, "I do not think that this will perish - ever. (35) And I do not think the Hour will occur. And even if I should be brought back to my Lord, I will surely find better than this as a return." (36) His companion said to him while he was conversing with him, "Have you disbelieved in He who created you from dust and then from a sperm-drop and then proportioned you [as] a man? (QS. Al-Kahfi: 35-37)

The Interpretation of the Word "Kafir" According to Khawarij and its Consequences

Surah Al-Maidah verse 44 is an argument that is often used by people who have Khawarij thinking to legalize their actions and inject their doctrines. According to the Khawarij, the meaning of the word kafir in Surah Al-Maidah is a person who commits major kufr, so that people who rule by laws other than Allah's law are considered to have apostatized and apply to them the law of apostates. Therefore, they try to overthrow people who follow laws other than Allah's law by committing acts of terror.

The underlying reason for their acts of terror is their assumption that people who follow laws other than Allah's are disbelievers. This is because they have committed shirk because they follow the law of *thaghut*. Aman Abdurrahman (No Year: 44-45) said:

"Kepala suku dan kepala adat yang memutuskan perkara dengan hukum adat adalah kafir dan termasuk thaghut. Jaksa dan hakim yang memvonis bukan dengan hukum Allah, tetapi berdasarkan hukum/undang-undang buatan manusia, maka sesungguhnya dia itu thaghut. Aparat dan pejabat yang memutuskan perkara berdasarkan Undang Undang Dasar thaghut adalah thagut juga. Allah *Subhanahu Wa Ta'ala* berfirman:

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ﴾

"Dan siapa saja yang tidak memutuskan dengan apa yang Allah turunkan, maka merekalah orang-orang kafir itu" (QS. Al Maidah [5]: 44)

Orang yang lebih mendahulukan hukum buatan manusia dan adat daripada aturan Rasulullah *shallallahu 'alaihi wasallam* maka dia itu kafir."

This interpretation is in line with what Abu Mush'ab As-Sury said. According to Abu Mush'ab As-Sury (No Year: 153), people who rule by other than Allah's law cannot be said to be Muslims, believers and pious. They have left the religion of Islam. Allah names them in the Qur'an as disbelievers, wicked and wrongdoers.

However, this interpretation is slightly different from what is explained by the Ibadhiyyah exegetes. Ibadhiyyah is one of the Khawarij groups, as explained by Abdul Qahir Al-Baghdadi (No Year: 74). Although they are the same in understanding that the word kafir in Surah Al-Maidah verse 44 is kufr that makes the culprit out of Islam. However, Ibadhiyyah interpreters understand that kufr committed by people who rule by other than Allah's law is not only in the form of shirk but sometimes it is only a major sin, there is no element of shirk. Nevertheless, they believe that the person is a disbeliever and will remain in hell (Al-Mash'abi, 1986: 461).

Shaykh al-Hajj Muhammad ibn Yusuf Ithfiyyisy (2004: 45) said that those who judge by other than the law of Allah are kufr to the blessings of Allah and are said to be polytheists if they differ from what Allah revealed

by denying it or despising it. Or they disbelieve by disobeying the laws of Allah, if they disobey them with faith. Such disbelief may be due to bribery, power, worldly gain, or ignorance. So, a judge who rules on something he does not know, even if it is in accordance with the truth, and a judge who rules unjustly when he knows, will all go to Hell." According to Khawarij's understanding in this matter, people who accept bribes and rule by laws other than Allah are disbelievers. As stated by Qusyairy in (Al-Qurthubi, 2006: 499).

Interpretation of *Kafir* According to the Ulama

Scholars differ on whether Surah Al-Maidah verse 44 is for disbelievers or for Muslims. The first opinion is that the verse is for the Jews. This is because Allah taa'ala mentioned in the previous verse about the Jews. This is as mentioned by Imam At-Thabari (2001: 460). The second opinion is that the verse is for the Muslims. This is the opinion of Sha'bi, as mentioned by Ibn Kathir (1999: 119).

However, Ash-Shinqithiada (No Year: 125) mentions a rule of interpretation that can describe the differences of opinion, namely: that the measure used in interpreting the Qur'an is the generality of the lafaz, not the specificity of the cause. Therefore, although the scholars differed in this matter, they still had the same view when applying the verse to the Muslims because leaving the law of Allah has many circumstances, so it is not possible to bring the word *kufir* only to major *kufir* (Ibn 'Ashur, 1984: 211).

According to Ibn Uthaymeen (2013: 345-346), the *kufir* contained in the word "*kafir*" in the verse can mean major *kufir* if four conditions are met: first, knowing the law of Allah. Secondly, knowing that the law being applied contradicts the law of Allah. Third, making the law a substitute for Allah's law. Fourth, not being pleased with the law of Allah. Ikrimah explains the meaning of displeased in (Baghawi, 1989: 61), whoever does not rule by the law of Allah and denies it, then he has disbelieved (major *kufir*), while the one who recognizes the law of Allah, but is reluctant to rule by it, then he is tyrannical and *fasiq*.

The word "*kafir*" in Surah Al-Maidah verse 44 can also mean minor *kufir* if it is done because of the urge of lust and believes that it is a big sin. Ibn Abbas in (Baghawi, 1989: 61) explains the meaning of the word *kafir* in the verse that what is intended by the word *kufir* in the verse is *kufir* that does not expel the perpetrator from Islam.

As-Sa'di (2002: 122) says that judging by other than Allah's law is among the actions of the disbelievers. Sometimes it is *kufir* that may expel the one who does it from the religion of Islam if he believes in its permissibility and permissibility. And sometimes it is a major sin and is the action of the disbelievers who deserve a painful punishment for doing so.

Conclusion

The interpretation of Qur'anic verses is often debated among Muslims. In the context of the interpretation of the word "*kafir*" in Surah Al-Maidah verse 44, there are differences of opinion between Khawarij and the Islamic scholars. Khawarij's understanding of the word "*kafir*" is more likely to lead to major *kufir* that can expel someone from Islam. They argue that people who decide cases with rulings other than Allah's law are *kafir*, because such actions are considered acts of *shirk* or major sins. However, this interpretation is not the accepted view, as it contradicts the interpretation of the Companions. The scholars are of the opinion that the word "*kafir*" in this context does not automatically exclude a person from Islam. They may be considered to have committed a major sin but that does not mean that they are automatically disbelievers, unless they have fulfilled the conditions of committing major *kufir*.

It is important to remember that interpretation of Qur'anic verses requires an understanding of the context, scholarly interpretation, and an understanding of the principles of Islamic teachings as a whole. Therefore, the views of Khawarij or the views of certain groups do not necessarily represent the views of Islam. Muslims should focus on the essence of religious teachings, improve their understanding of Islamic principles, always adhere to the Qur'an and Sunnah with the understanding of *Salaful Ummah*, and cooperate with the government to eradicate Khawarij thinking by educating the public about the dangers of Khawarij thinking and the impact of such thinking, so that it can encourage peace, justice and compassion

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