

THE MEANING OF *KUFR* IN THE BOOK OF HAMYÂN AL-ZÂD ILÂDÂR AL-
MA'ÂD BY MUḤAMMAD BIN YŪSUF AL-IṬFISY

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Abstract

Kafir in the Qur'an is not always associated with non-Muslim meanings. The meaning of Kafir in the Khawarij has various meanings. The Khawarij are followers of Ali bin Abi Talib who left the ranks due to disagreements with Ali, who accepted arbitration. Muhammad bin Yûsuf bin Îsâ bin Shâlih Ithfisiy is a khawarij figure who translated infidels in the book Hamyân al-Zâd ilâ Dâr al-Ma'âd. The method used in this research is *qualitative* and *library-based* research using the *descriptive-analytical* method, namely describing the book's object of study and then continuing to analyze the book. The purpose of this writing is to find out how Muhammad bin Yusuf al-Itfisiy views the deception of the meaning of kufr in his book. The results of this study are that Muhammad bin Yûsuf bin Îsâ bin Shâlih Ithfisy is not always kufr as kufr i'tiqad, which makes the perpetrators fight in hell. Muhammad bin Yûsuf bin Îsâ bin Shâlih Ithfisy divided what is meant by kufr as; 1) Lying in the name of Allah, 2) Not making revelation a law, 3) Apostasy, 4) Shirk, 5) Fighting the Believers.

Keywords: *Kufr, Hamyân al-Zâd ilâ Dâr al-Ma'âd, Khawarij Ibadiyyah.*

Abstrak

Kafir dalam al-Qur'an tidak selalu dikaitkan dengan makna non-muslim. Pemaknaan Kafir dalam aliran Khawarij memiliki makna beragam. Khawarij merupakan aliran pengikut Ali ibn Abi Thalib yang keluar meninggalkan barisan karena ketidaksepakatan terhadap Ali yang menerima arbitrase. Muḥammad bin

Yûsuf bin Îsâ bin Shâlih Ithfisy merupakan tokoh khawarij yang menafsirkan tentang kafir dalam kitab *Hamyân al-Zâd ilâ Dâr al-Ma'âd*. Metode yang digunakan dalam penelitian ini termasuk dalam kualitatif dan berbasis kepustakaan (*liberary research*) dengan memakai metode *deskriptif-analitis*, yaitu mendeskripsikan kitab yang menjadi objek kajian kemudian melanjutkan menganalisis kitab tersebut. Tujuan penulisan ini untuk mengetahui Bagaimana pandangan Muhammad bin Yusuf al-Itfisy terkait menafsirkan makna kufr dalam kitabnya. Hasil dari penelitian ini adalah Muḥammad bin Yûsuf bin Îsâ bin Shâlih Ithfisy tidak selamanya memahami *kufr* sebagai *kufr i'tiqad* yang menjadikan pelakunya kekal di dalam neraka. Muḥammad bin Yûsuf bin Îsâ bin Shâlih Ithfisy membagi bahwa yang dimaksud dengan *kufr* adalah; 1) Berdusta atas nama Allah, 2) Tidak menjadikan wahyu sebagai hukum, 3) Murtad, 4) Syirik, 5) Menghalangi seseorang dari jalan Allah, 6) Memerangi Allah, 7) Memerangi Nabi, 8) Memerangi Orang Mukmin.

Kata kunci: *Kufr, Hamyân al-Zâd ilâ Dâr al-Ma'âd, Khawarij Ibadiyyah.*

Introduction

The "*kufr*" term in the Qur'an is not always associated with non-Muslim. *Kufr* is the antithesis of faith, the most fundamental teaching of Islam.¹ Toshihiko Izutsu, a scholar who studied this term, stated that *kāfir* in the Qur'an has two transformative meanings.² In the Mecca period, it was interpreted as a rejection of faith; in the Medina period, it was positioned as the enemy of religion and politics.³ The difference between the two occurs due to aqidah and socio-cultural.⁴ The interpretation of *kāfir* also came from a khawarij figure who interpreted it differently. He is Muḥammad bin Yûsuf bin 'Isâ bin Şâlih Ithfisy, who explained that the meaning of *kufr* is not the polytheists nor believers. They are named infidel, but it is not in terms of belief because they do not deny the existence of Allah SWT.

The school of khawarij has succeeded in producing various writings, including *Hamyân al-Zâd ilâ Dâr al-Ma'âd*. This Muhammad bin Yusuf al-Itfisy's exegesis book is associated with the ideology of the khawarij sect of *al-'Ibâdiyyah*.⁵ In the interpretation of the Qur'an, the interpretation of al-i'tiqadi is based on theological or religious guidelines patterns that aim to legitimize its people. The *'Ibâdiyyah* sect is the most moderate and flexible follower of the Khawarij ideology and is the closest to

¹ Zainal Abidin, "Kufr Dalam Perspektif Hadis," *Studia Islamika* 05, no. 1 (2008): 88.

² Ahmad Umam Afi, Muslich Shabir, "Kontruksi Kafir Dalam Diskursus Tasawuf: Analisis Wacana Kritis Kata kafir Pada Kitab Hadza al-Kitab Matn Al-Hikam Karya Sholeh Darat," *Khazanah* 20, no. 1 (2022): 86.

³ Zein Nashrurrahman, "Contribution of the Umayyad Dynasty to the Development of Islamic Civilization (661-750 AD)," *El Tarikh* 3, no. 1 (2021): 55.

⁴ Sihabussalam, "Relasi Makna Orang Kafir dan Muttaqîn dalam Islam," *Jurnal Indo-Islamika* 1, no. 2 (2011): 67.

⁵ Hairul Puadi, "Radikalisme Islam: Studi Doktrin Khawarij," *Al-Qalam* 4, no. 1 (2016): 43.

Sunni.⁶ Their view of *kufr* is generally understood as disbelief. In the context of its use, the mention of *kāfir* is found in religious activities.⁷ For them, Muslims who have a different understanding from them are not polytheists. In QS. al-Bayyinah: it is stated that someone who is polytheist is equal to the people of the book in terms of his denial of Islamic teachings. However, according to this group, they are also not believers. They call it an infidel, but they are not infidels regarding belief because they do not deny the existence of Allah.⁸

This uniqueness is the background for the author to examine further to contribute to the science of interpreting the Qur'an. Moreover, the Khawarij school, as one of the earliest sects of Islam, still has adherents.⁹ The study in this writing will answer some basic questions; first, how is the ideology of the mufassir in writing the book Hamyān al-Zād ilā Dār al-Ma'ād. Second, what is Muhammad bin Yusuf al-Itfisy's view regarding interpreting the meaning of *kufr* in his book, and why *kāfir* is not interpreted as an infidel in terms of belief.

The method used in this study is included qualitative and library-based research (*library research*).¹⁰ The method used in this research is descriptive-analytical, namely describing the book's object of study and then continuing to analyze the book. The verses of the Qur'an that talk about *kufr* will be sorted and selected using a thematic method. The steps in using this method are looking at the books and verses related to infidels and then looking at the interpretation of the views of Muhammad bin Yusuf al-Itfisy in interpreting the meaning of *kafir*.

Biography of Muḥammad bin Yūsuf Iṭfisy

His full name is Muḥammad bin Yūsuf bin 'Isā bin Ṣāliḥ Iṭfisy al-Wahab al-Ibādī. He came from the Mizab Valley, Morocco, and grew up as an ascetic and careful person.¹¹ The word *īṭfisy*, which was pinned on the scholar who was born in Gardaiyyah in 1821 AD, is a laqab intended for a great sheik. This word can also be read as *īṭfiyyās* or *īṭfiyyīs*. He memorized the Koran when he was eight years old. He diligently attended the *daurah* and study center at the Gardayyah mosque, which was cared for by Shaykh Baban bin Yusuf.¹² The scholar *quṭb al-aimmah* by followers of *ibādīyah* is a *mujaddid* whose opinion is recognized.¹³

⁶ Muhammad Ahmad, *Tauhid Ilmu Kalam* (Bandung: Pustaka Setia, 1998), 157.

⁷ Abdul Wahid, "Persepsi 'Kafir' pada Muslim dan Non-Muslim: Konteks, Penggunaan, dan Komunikasi Partisipatif," *Tuturlogi: Journal of Southeast Asian Communication* 1, no. 2 (2020): 80.

⁸ Saleh, "Khawarij; Sejarah dan Perkembangannya," *El-Afkar* 7, no. 2 (2018): 9.

⁹ Mohammad Syafiq Ismail, "Khawarij The Earliest Sect In Islam? A Brief Overview Of Its History And Thought," *al-Sirat Bil.* 20, no. 1 (2022): 77.

¹⁰ Maula Sari dan Syafiul Huda, "Al-Nihayah Fi Al-Fitan Wa Al-Malahim: Studi Analisis Kitab Hadis Ibnu Kasir," *Al-Bukhari: Jurnal Ilmu Hadis* 3, no. 2 (2020): 190.

¹¹ Muhammad Husein adz-Dzahabī, *At-Tafsīr wa al-Mufasssīrūn*, Jilid 2 (Kairo: Maktabah wahbah, 2000), 236.

¹² Abdullah, "Epistemologi Tafsīr Takfīrī Madzhab Ibādīyyah Khawārij (Studi tafsir Hamyān az-Zād ilā Dār al-Ma'ād karya Muhammad bin Yusuf Itfisy)," *Jurnal Fikrah: Jurnal Ilmu Akidah dan Studi Keagamaan* 10, no 1 (2016): 25.

¹³ <http://www.alabadyah.com/showthread1.php?id=188> (diunduh pada 13 Mei 2019)

He studied *fiqh* from his older sibling named Ibrāhīm bin Yūsuf Itfisy and studied *manṭiq* from Shaykh Said bin Yūsuf.¹⁴ Before he was even 16, this cleric from Morocco was already teaching and writing. It is said that he did not sleep more than four hours a day and a night. The number of his works is more than 300 books in various fields of science. There is the science of *kalam*, *uṣūl al-fiqh*, *fiqh*, *hadīṣ*, *naḥw*, *ṣarf*, *balāghah*, *falak*, and others. In the world of Al-Qur'an studies, he wrote three books, namely *Dā' i al-'Amal li Yaumi al-Amal*, *Taisīr at-Tafsīr*, dan *Hamyān az-Zād ilā Dār al-Ma'ād*. Unlike his last two works, *Dā' i al-'Amal li Yaumi al-Amal* was not finished yet. He passed away at the age of 96 years in 1332 H.¹⁵

Mufassir ideology

Khawarij is the plural of *khārijah*¹⁶ which means those who withdraw from obeying Muslim leaders because they have gone astray - according to them - and do not help the truth.¹⁷ Based on this etymological understanding, *khawarij* means every Muslim who wants to leave the unity of the Muslim Ummah.¹⁸ Before separating from Ahlus Sunnah, they were known as *qurra'* because they often read the Qur'an and worshiped.¹⁹ After leaving, they were called *khawārij* and *harūriyyah* (their attribution to their place of residence in Iraq, Harūrā'). Not all followers of Ali are unanimous with this arbitration.²⁰ They named themselves *al-syurāh* (شُرَاة), that is, those who sell themselves to God with their understanding.²¹ The *Khawarij* emerged due to political factors and disappointment at Ali bin Abi Talib's decision at the *tahkim* event.²² They declared themselves out of the ranks of Ali bin Abi Talib in his dispute with Muawwiyah.²³

The *Khawarij* is genealogically divided into several sects, with one sect and another having different religious thoughts and views.²⁴ There are four points of

¹⁴ Abdullah, "Epistemologi Tafsīr Takfirī Madzhab Ibādliyyah Khawārij (Studi tafsir Hamyān az-Zād ilā Dār al-Ma'ād karya Muhammad bin Yusuf Itfisy," 26.

¹⁵ adz-Dzahabī, *At-Tafsīr wa al-Mufasssīrūn*, 236.

¹⁶ Every group, whether from companions, *tabi'in*, or others, who claim to separate themselves from the legitimate leaders agreed upon or elected by the majority of the people. See Muḥammad bin 'Abdul Karīm asy-Syahrastānī, *al-Milal wa an-Niḥal*, (Beirut: Dar al-Ma'rifah, 1993), Juz 1, 132. lihat juga Abdul Qāhir al-Baghdādī, *al-Farq bain al-Firaq*, (Mesir: Maktabah Ibn Sina, tt), 72

¹⁷ Muhammad bin 'Abdul Karīm asy-Syahrastānī, *al-Milal wa an-Niḥal*, Jilid 1 (Beirut: Dar al-Ma'rifah, 1993), 136.

¹⁸ Husni Fuaddi, "Al-Siyasah Al-Syar'iyyah Dalam Pemikiran Khawarij," *Ahkam* 2, no. 2 (2022): 138.

¹⁹ Anas Nasrudin, Lesti Lestari, Adi Noviard, Heri Setiaji, "Khawarij: Aliran-Aliran Dan Pemikiran," *Al Amin* 4, no. 02 (2021): 89.

²⁰ H. Lalu Muhammad Fazulurrahman, "Khawarij dan Isu Radikalisme," *Sophist* 3, no. 1 (2021): 6.

²¹ Zaenal Arifin, "Pemikiran Teologi, Politik Dan Sosial Khawarij," *Al-Ifkar* 16, no. 02 (2021): 25.

²² Fithrotin, "Al Dakhil Shi'ah wa Al-Khawarij (Infiltrasi Faham Syiah dan Khawarij dalam Tafsir Al Quran)," *al-I'jaz* 3, no. 2 (2021): 10.

²³ Mahfuzah Sania, M Alfian Sidik, "Pemikiran Khawarij (Studi Historis Genealogis Pemikiran Islam)," *Rusydiah* 1, no. 1 (2020): 135.

²⁴ Khotimah Suryani, "Bahasa Peradaban dan Kebangsaan Dalam Pemikiran Khawarij," *Dar eL-Ilmi* 9, no. 01 (2022): 141.

difference between schools that deviate from Ahlus Sunnah. The view that there are schools of thought, such as the Kharij, Shia, Mu'tazilah, and others, is at odds with the view of Ahlus Sunnah.²⁵ These four things are (1) Faith; According to Ahlus Sunnah, which bases its views on the Quran and Hadith, faith is speech and action. It can increase and decrease. (2) Qadr; Ahlus Sunnah considers faith in qadar or God's decree to be part of the pillars of faith. (3) Names and Attributes of God; Ahlus Sunnah acknowledges the existence of God's substance and nature and rejects the likeness of God. Just as nothing resembles Allah's substance (form), they also believe that creatures possess no characteristics resembling His. (4) Imamate; the ahlus sunnah agree that the imams after the Prophet are Abu Bakr, Umar, Usman, and Ali.

Even though they both came out of Ahlus Sunnah, the characteristics that distinguished the khawarij from the deviant group were rebelliousness, enthusiasm, and quick thinking.²⁶ As for their similarities, they are brave, righteous, and passionate about worship, but in error and stupidity.²⁷ The Khawarij *al-'Ibādīyah* are more moderate and closest to Sunni.²⁸ They easily accuse infidels or polytheists against anyone who does not follow them. Infidels or polytheists are naturally permitted for their blood to flow.²⁹ The Khawarij themselves were divided into many factions. According to the author of the book *al-Milāl wa an-Niḥāl*, there are eight streams. The author of the book *al-Adyān*, who has an *Ibādīyah* view, says that the khawarij are divided into 16 schools.³⁰ Meanwhile, according to the converts to the *Firaq Mu'āsyarah* book, there are 20 sects. Of the many schools disputed in number, we should know at least three groups based on their bigotry. The most exaggerated is *azāriqah* then, followed by *najdāt*. The most flexible group is *'ibādīyah*.³¹ *'ibādīyah* is a group of followers of 'Abdullāh ibn' Ibaḍ who rebelled against the reign of Caliph Marwan ibn Muhammad. They are the only khawarij group that still survives today.³² Currently, their presence is scattered in al-Jazair, Tunisia, Libya, Oman, and Zanjabar.³³

²⁵ Ahlus sunnah has 15 main teachings which in essence must be understood correctly by every mature, intelligent Muslim. Each pillar has problems related to main matters and branches. They agreed on this basic issue. Against the second, they sometimes disagree. But this does not make them mislead and wicked one another. For more details see Abdul Qāhir al-Baghdādī, *al-Farq bain al-Firaq*, (Mesir: Maktabah Ibn Sina, tt), 279-280

²⁶ Ikrom Shaliadi, "Khawarij: Arti, Asal-Usul, Firqah-Firqah, Dan Pendapatnya," *Islamuna: Jurnal Studi Islam* 2, no. 1 (2015): 16.

²⁷ Ahmad Pihar, Haidar Putra Daulay, Zaini Dahlan, "Pemikiran Teologi Klasik Khawarij dan Syi'ah," *Mudabbir* 1, no. 2 (2021): 35.

²⁸ Ahmad Choirul Rofiq, "Moderasi Khawarij Ibadīyah," *Al-Tahrir* 12, no. 2 (2012): 399.

²⁹ Sukring, "Ideologi, Keyakinan, Doktrin dan Bid'ah Khawarij: Kajian Teologi Khawarij Zaman Modern," *Jurnal Theologia* 27, no. 2 (2016): 413.

³⁰ Ghālib bin 'Alī 'Awaji, *Firaq Mu'āsharah Tantasibu ila al-Islām wa Bayānu Mauqif al-Islām minhā*, Juz 1 (Jeddah: Maktabah 'Ashriyyah Dzahabiyyah, 2001), 249.

³¹ Safir 'Abdurrahmān al-Hawālī, *Ushūl al-Firaq wa al-Adyān wa al-Madzāhib al-Fikriyyah* (al-Riyad, 2010), 29.

³² al-Hawālī, 29.

³³ 'Awaji, *Firaq Mu'āsharah Tantasibu ila al-Islām wa Bayānu Mauqif al-Islām minhā*, 245.

In the religious context, the ibādliyyah school has the following views (1) Muslims with different religious understandings are infidels, not polytheists. Their country is the land of monotheism except for the legitimate leader's army camp, which they consider *dār al-bagy* (house of tyranny). (2) The perpetrators of grave sins are called muwaḥḥidūn (people who believe in one God), not believers. According to al-Ka'bī, the perpetrators of major sins are called infidels (non-faithful disbelievers). These two opinions can be combined with his views on hypocrisy. (3) Hypocrite; the hypocrites at the time of the Prophet were called muwaḥḥidūn. However, they committed big sins that made them infidels (being infidels due to big sins are not polytheists). (4) Blood is forbidden unless they take up arms and there is a warning. (5) Their Ghanimah, besides weapons and mounts, is not permissible (haram) to take. (6) to marry them is permitted. (7) They can be inherited from each other. (8) Their testimonies are acknowledged.³⁴

The Khawarij does not divide big and small sins because, for the khawarij, all sins are big.³⁵ Regarding the status of infidel attached to Muslims who do not share this view, the author sees that this disbelief is interpreted as a status of an infidel who does not reach the polytheist level where the perpetrators of this polytheism believe in the existence of a god except Allah in their faith.³⁶ It can also be understood as disbelief which is parallel to apostasy. This can be seen in their view of inheritance. This *'ibādīyah* group allows Muslims with different religious understandings to obtain inheritance rights from *'ibādīyah* people. Meanwhile, the Prophet firmly forbade his people to inherit the property of his family, who is an infidel, or give them inheritance rights. Imam Muslim narrated from a companion of Usamah bin Zaid that the Prophet said: "*Muslims may not give inheritance rights to infidels. and infidels may not give inheritance rights to Muslims*" (HR. Muslim).³⁷ So, the infidel label that the *'ibādīyah* people addressed to them did not deny the existence of inheritance.

Overview of the Book Hamyān az-Zād ilā Dār al-Ma'ād

Al-Zahabi explained that this exegesis book was considered a reference and reference for interpretation scholars in the *al-'ibādīyah* group. This interpretation is not included in the category of classical interpretation, but the author combines and criticizes the understanding of the previous commentators.³⁸ This interpretation approach is analytic (*tahliīlī*). In the systematics of this interpretation, the author mentions the name of the sura, and the number of verses, then groups Makki and

³⁴ asy-Syahrastānī, *al-Milal wa an-Nihal*, 152-157.

³⁵ Ramli Nur, "Radicalization of Faith Concept in the School of Islam: Study of Khawarij and Muktaẓilah," *Asian Social Science* 14, no. 7 (2018): 68.

³⁶ Muhammad Sairi, "Sectarianism In Islam: The Study Of Khawarij and Majlis Mujahidin Indonesia," *Mimbar Agama Budaya* 38, no. 1 (2021): 56.

³⁷ Imam Muslim, *Shahih Muslim* (Beirut: Dar al-Fikr, 2003), 793.

³⁸ Nurbaiti, "Kritik Tafsir Hamayan Al-Zad Ila Dar Al-Ma'ad Kajian Tafsir Teologis Subsekte Khawarij Al-Ibadiyah," *Al-Dhikra* 3, no. 1 (2021): 19.

Madani and explains the virtues of the letter and explains the verses in detail both with the linguistic, *nahw* and *balāghah* approaches.

In searching for this exegesis book, the author found the online version (altafsir.com)³⁹ printed in pdf format (incomplete). The author failed to find the first volume. Usually, we can find information about the background of writing, systematics, sources, etc., in the muqaddimah. Meanwhile, in the online version, the study immediately goes into the interpretation of verses. Unlike the printed version, the introduction for each letter submitted by the convert is not included. Based on these findings, it is a bit difficult to analyze this exegesis book.

This exegesis book consists of 15 volumes with several volumes divided into 2 (6-10 and 12). Regarding the name, some call it *Hamyān az-Zād ilā Dār al-Ma'ād*, following *wazn fa'lān*, which means *mubālagah*. This is stated by adz-Zāhābi in *al-Tafsīr wa al-Mufasssīrūn*.⁴⁰ But some call it by a slightly different name, *Haimayān az-Zād ilā Dār al-Ma'ād*. This name is found in the printed version of the book. 'Iṭfisy, in presenting the interpretation of his verses, uses the *tahfīfī* method. He analyzes verse by verse sequentially until the last verse of the Qur'an. In discussing the verses, the author occasionally uses language and qira'at approaches.⁴¹ The following is an overview of the interpretation content of Hamyān az-Zād ilā Dār al-Ma'ād.

Volume	Part	Content in Volume ⁴²	Completion Time
1		<i>No volume found</i>	-
2		al-Baqarah: 42-180	-
3		al-Baqarah: 181-286	-
4		Ali 'Imrān - an-Nisā': 51	-
5		an-Nisā': 52 - al-Mā'idah	2 Rabi'us Sani 1306 H
6	1	al-An'ām	-
	2	al-A'râf: 1-151	10 Sya'ban 1306 H
7	1	al-A'râf: 152 - al-Anfâl	-
	2	at-Taubah	7 Muharram 1307 H
8	1	Yûnus - Hûd	-
	2	Yûsuf - ar-Ra'd	20 Syawal 1307 H

³⁹ altafsir.com belong to yayasan *Ālu al-Bait al-Mulkiyyah li al-Fikr al-Islâmî*. It contains studies on the Qur'an, tajwid, qirā'ah, 'ulūm al-Qur'ān, and translation of its interpretations. The translation contains a translation of the Qur'an in 30 languages. In addition, this website also provides various books, but in small quantities. the interesting thing when looking for interpretations through the web is that the reader must first know the sect of the commentators. For more details see <https://www.altafsir.com/> (downloaded in 23th May 2019)

⁴⁰ Muhammad Husain Al-Dhahabi, *al-Tafsīr wa al-Mufasssīrūn* (Kairo: Dar al-Hadith, 2005), 236.

⁴¹ Muhammad bin Yûsuf Ithfisy, *Hamyān al-Zād ilā Dār al-Ma'ad* (Oman: Wazarat al-Turats Al-Qauumi wa al-Tsaqafah, 1994), 27.

⁴² The numbering of the verses presented in the contents section follows the numbering of the Kufah Ulama. On the last page of volume 2 it is written that "this volume will be followed by volume 3 with the discussion starting with al-Baqarah: 180, *fā man baddalahû ba'da mâ sami'ahû ...*". After cross-checking the verse, it is found that it was the 181st verse in the Mushaf existing in Indonesia.

9	1	Ibrâhîm - an-Nahl	-
	2	Bani Isrâ'îl	4 Sya'ban 1308 H
10	1	al-Kahfî – Maryam	-
	2	Thâhâ - al-Anbiyâ'	25 Rabiul Awal 1310 H
11		<i>no volume found</i>	-
12	1 ⁴³	asy-Syu'arâ - as-Sajdah	-
	2	al-Aḥzâb - ash Shâffât ⁴⁴	20 Rajab 1310 H
13		Shâd – adz-Dzâriyât	-
14		ath-Thûr – Nûh	-
15		<i>No volume found</i>	-

To make it easier to give an overview, the systematics of writing through two sides will be presented; one volume book based on surah. There are at least six things in each volume of this Hamyân *al-Zâd ila Dâr al-Ma'âd* book. The content in each volume consists of (1) Statements about a few books and their amazing authors. This section also shows the style of ideological interpretation, *ḡahara fîh 'aqâ'idu ahl al-istiḡâmah* (the aqidah of the istiqomah person is clear in this book), and sources of quotations (the book, sunnah, ijma'). (2) The *taḡrîḡ* (statement) sentence from the publisher, in this case, is the kingdom of Oman. He emphatically stated that he was free from the content of this work of interpretation. (3) *Taḡrîḡ* sentence from his student, Yahyâ bin Khalfân bin Abî Nabḡân al-Kharûḡi. It is stated on one page, which contains a self-declaration, that this book of his interpretations has been donated for anyone to study. In addition, through this *taḡrîḡ*, the author invites readers to provide input.⁴⁵ (4) interpretation includes the surah's preamble and interpretation. (5) Prayer for the victory of Muslims over polytheists. (6) Concluding sentence containing information on the discussion of the next volume and a description of the time of writing.

Based on the surah, the detail systematics is the mention of the name of the surah, the preamble to the surah, the basmalah, and the interpretation. Through the Muḡaddimah Surah, the author shares his insights about the other names of the surah being studied,⁴⁶ Makki-Madani, the number of verses following the disagreements of the scholars, the number of vocabulary in the surah, the number of letters in the surah, and the fadilah of the letter. In contrast to the first (sourced from narration), information on fadilah surah is taken from the hadîḡ of the Prophet and others. As

⁴³ There are several differences in the presentation of this book. There is a table of contents on the back of this volume. It is strongly assumed that this addition is due to the number of letters studied in volume 12.1 increasing. If the previous volumes only contained 1, 2, or 3 letters, then in volume 12.1 until the end, the number of letters is at least 5 letters. It is possible that the presentation of this table of contents began in the previous volume. Because it contains 4 letters. But this is just conjecture because volume 11 is not found.

⁴⁴ Ithfisy, *Hamyân al-Zâd ilâ Dâr al-Ma'ad*, 410.

⁴⁵ Ithfisy, 411.

⁴⁶ Ali 'Imrân in Torah is called *Ṭayyibah*

previously explained, the word "iṭṭfisy" is a form of laqab addressed to a broad-minded and noble shaykh.⁴⁷ This word is characteristic of the author of the exegesis book being studied, Muhammad bin Yûsuf bin Îsâ bin Shâlih Iṭṭfisy. Through this fact, we can ensure that his capacity as a shaykh who has broad insight and is acknowledged to have greatly influenced his interpretation of the verses of the Koran. At the end of most of his volumes, the convert prays for the victory of Muslims and muwaḥḥidîn over Christians and polytheists.⁴⁸ The use of muwaḥḥidîn does not tell anything but a form of expression of the ibâḍiyah aspect of the author. For this group, muwaḥḥidîn is a term for hypocrites. They are considered to have committed a grave sin that makes them infidels (disbelievers because major sins are not polytheists).⁴⁹

For the Khawarij 'Ibâdlî group, this interpretation has a special place. He became the main reference in terms of interpretation of the Qur'an.⁵⁰ By analyzing the existing content, especially when it intersects with the word kufr, it is found that the author is influenced by his school of thought in interpreting the verses of the Qur'an. He criticized and disrespected Usman as a companion. From here, the non-objectiveness and even misguided interpretation appear. This can be seen from his interpretation of QS. an-Nûr: 55:

وَمَنْ كَفَرَ بَعْدَ ذَلِكَ الْإِنْعَامِ مِنْهُمْ وَالْإِنْعَامَ يَحْصِلُ بِإِنجَازِ الْوَعْدِ وَحُصُولِ الْخِلَافَةِ وَالْمُرَادُ بِالْكَفْرِ كُفْرُ النِّعْمَةِ وَهُوَ الْمَسْمُوعِنْدَنَا كُفْرُ النِّفَاقِ أَوْ الْمُرَادُ كُفْرُ الشِّرْكِ بِالْإِرْتِدَادِ * فَأُولَئِكَ هُمُ الْفَاسِقُونَ الْكَامِلُونَ فِي النِّفَاقِ أَوْ الشِّرْكِ وَقِيلَ مَنْ كَفَرَ بَعْدَ هَذَا الَّذِي نَزَلَتْ فَأُولَئِكَ هُمُ الْفَاسِقُونَ فَسَقَ شِرْكَ. وَأَقُولُ وَاللَّهِ أَعْلَمُ بِغَيْبِهِ أَنْ أَوَّلَ مَنْ كَفَرَ تِلْكَ النِّعْمَةَ وَجَحَدَ حَقَّهَا عُثْمَانُ بْنُ عَفَّانٍ جَعَلَهُ الْمُسْلِمُونَ عَلَى أَنْفُسِهِمْ وَأَمْوَالِهِمْ وَدِينِهِمْ فَخَانَهُمْ فِي كُلِّ ذَلِكَ.

Translation: “(Someone who is kufr among them) after the presence of this pleasure manifested by the fulfillment of the promise and the establishment of the Khilafah - the disbelief that is meant is kufr favors which, in our opinion, is called kufr nifaq. Or what is meant is kufr's shirk with apostasy. (they are wicked) whose hypocrisy or polytheism is perfect. It is said that those who remain infidels after this verse, are wicked with the wickedness of shirk. I said - Allah knows better about his occult - that the person who first disbelieved in this favor and denied his rights was Usman bin Affan. The Muslims then surrendered themselves, wealth, and religion to him, but he betrayed them in these three things.

Four sources are used in his interpretation, the Qur'an, hadith, the opinion of scholars, and logic. First, the Qur'an is found, for example, in interpreting the word *qisṭ*

⁴⁷ Abdullah, “Epistemologi Tafsîr Takfîrî Madzhab Ibâdliyyah Khawârij (Studi tafsir Hamyân az-Zâd ilâ Dâr al-Ma’âd karya Muhammad bin yusuf Itfisy,” 26.

⁴⁸ Ithfisy, *Hamyân al-Zâd ilâ Dâr al-Ma’ad*, 653.

⁴⁹ asy-Syahrastâni, *al-Milal wa an-Nihal*, 152-157.

⁵⁰ Muhammad Husain adz-Dzhabi, *At-Tafsîr wa al-Mufasssîrûn*, vol. Juz 1 (Kairo: Maktabah wahbah, 2000), 236.

in QS. an-Nisā: 3, he quoted QS. Al-Jin: 15. In using this verse, Itfisy seems haphazard without paying attention to the context of the verse and the meaning of the *majāzī* contains. He tends to do *ta'wil* to the verses that differ from his ideology.

Second, Hadith with its function as an explanatory to verse. In interpreting the verse of delivering the assets of orphans (QS. an-Nisā: 6), Itfisy quoted the hadith of *murūhum bi ash-shalāti li sab'* (ordering them to pray when they are seven years old). He also often quoted hadiths incriminating the caliph Usman. In addition, he did not pay attention to the quality of the hadith he used. For example, the hadith says that Uthman is the Pharaoh of Muslims. How could the Prophet say that when he chose him as a companion and wedded him with his two daughters? Furthermore, when conveying hadith about the virtues and benefits of surahs, the author mostly adhered to the hadith *mauḍū'*.

The third is the scholars' opinion, but occasionally the author criticizes their views. He often does not use clear links or sources when quoting opinions haphazardly attributed to *mutaqaddimin* scholars. After quoting the words, he attributed to the Prophet "that Usman was the Pharaoh of this people."

Fourth, logic; In addition to using references, the author also used logic. This combination analyzes verses or hadith with the views of his ideology. He used it as a support and reinforcement. However, the content of using the *'aqli* is more dominant than the *naqli*.

Kufr in the Qur'an

Before discussing Itfisy's view of the term *kufr* in his commentary, it would be better if it was confirmed and mapped out what *kufr* is first. The term *kufr*, composed of the letters kaf, fa', and ra', is repeated 525 times in the Qur'an with various derivations.⁵¹ In the Qur'an, it is usually called *kufr* or infidel.⁵² Of all the forms of derivation, the word *wazn fu'lun*, namely *kufr* itself, is repeated 37 times in 13 surahs.⁵³ The term *kufr* means the opposite of faith, the opposite of gratitude, and expresses self-freedom. The essence of disbelief is to cover something with a lid that can damage it.⁵⁴ The Prophet, his Companions, and the Salaf scholars gave the corridor of labeling disbelievers very carefully. Thus, the Prophet and the scholars did not recommend that Muslims convict other people as infidels unless this can be proven with various strong reasons.⁵⁵ The word infidel cannot be interpreted singly.⁵⁶ Some also say that *kufr*

⁵¹ Moh. Isom Mudin, dkk., "Mendudukan Kembali Makna Kafir dalam al-Qur'andan Konteksnya secara Teologis, Sosiologis, dan Politis," *Al-Adabiya: Jurnal Kebudayaan dan Keagamaan* 16, no. 1 (2021): 44.

⁵² Ahmad Irfan, "Inheritance with Different Religions In Counter Legal Draft of Islamic Law Compilation: Legal Epistemological Analysis," *Al-Bayyinah: Jurnal of Islamic Law* 4, no. 1 (2020): 98.

⁵³ Muhammad Fu'ad Abdulbaqi, *al-Mu'jam al-Mufahras li Alfāz al-Qur'an* (Beirut: Dar al-Fikr, 1981), 610.

⁵⁴ Ibnu Manzhur, *Lisan al-'Arab* (Beirut: Dar Ma'arif, 2005), 3898.

⁵⁵ Salim Rosyadi, "Kafir Perspektif ta'wil Esoterik: Melacak Pemikiran Ibn 'Arabi dalam Merespon Pluralitas Agama," *Prosiding Muktamar Pemikiran Dosen* 1, no. 1 (2021): 207.

(disbelief) has been translated into atheism and materialism.⁵⁷ However, an infidel is often used as theological justification for non-Muslim groups.⁵⁸ Ibn Faris wrote that words derived from three letters, kaf, fa', and ra', have a basic meaning that goes back to one word; closing (as-satr wa at-taghtiyah). Farid Essack interprets infidel as oppression as the opposite or contradiction of faith manifested in love, peace, togetherness, and prosperity.⁵⁹ *Kufr* is translated as the opposite of faith because it covers up the truth and lacks gratitude.⁶⁰ According to Buya Hamka, infidel identity comes from God and not just comes from social laws.⁶¹

Kafir, in general, only rejects the belief in Allah and Muhammad.⁶² According to Keller, things that do not relate to faith cannot be called disbelief unless they are in the realm of faith.⁶³ The absence of gratitude will destroy him slowly but surely. He is not able to channel a gift he has in its place. Meanwhile, according to Toshihiko Izutsu, infidels are more meaningful people who are ungrateful and ungrateful.⁶⁴

Ibn Manzhur divided *kufr* into 4 types; *kufr inkar*, *kufr juhud*, *kufr mu'anadah*, and *kufr nifaq*.⁶⁵ *Kufr inkar* is a description of disbelief expressed by the tongue and heart. He does not believe in the existence of the One God. If this disbelief is only expressed verbally, while his heart agrees, it is called *kufr juhud*. The philosophers were also accused of being infidels by some people because of their different thoughts.⁶⁶ Meanwhile, suppose both of them do not deny the oneness of Allah but are accompanied by a reluctance to carry out His teachings - as Abu Jahal disbelieved - because of envy and enmity. In that case, it is called *kufr mu'anadah*. As for *kufr nifaq*, namely confessing verbally, but his heart does not believe in the truth of what he says.⁶⁷ Imam Muqatil bin Sulaiman in his *al-Wujud wa an-Nazhair fi al-Qur'an al-'Azhim* wrote down the four meanings of *kufr*; *al-kufr bi tauhidillah wa inkarih*, *kufr al-juhud*, *al-kufr bi an-ni'mah*, and *al-bara'ah*. First; disbelieving in the Oneness of Allah

⁵⁶ Muhammad Hamdan, "Filosofi Kafir dalam al-Qur'an Analisis Hermeneutik Schleiermacher" 39, no. 2 (2020): 95.

⁵⁷ Muhammad Mumtaz Ali, Md Maruf Hasan, "New Age In Contemporary Globalism: An Islamic Response," *Law, Policy, Social Science* 1, no. 1 (2022): 46.

⁵⁸ Ahmad Umam Afi, Muslich Shabir, "Kontruksi Kafir Dalam Diskursus Tasawuf: Analisis Wacana Kritis Kata kafir Pada Kitab Hadza al-Kitab Matn Al-Hikam Karya Sholeh Darat," 86.

⁵⁹ Dewi Robiah, "Makna Muslim dan kafir Perspektif Farid Esack Serta implikasinya Terhadap Kerukunan Umat Beragama di Indonesia," *Islamic Review* 9, no. 1 (2020): 112.

⁶⁰ Ibn Faris, *Mu'jam Maqayis Lughah* (Beirut: Dar al-Fikr, 1979), 191.

⁶¹ Moh. Sholeh, masruroh, "Identitas Kafir dalam Al-Qur'an (Studi Analisis Tematik Penafsiran Buya Hamka)," *Al-Thiqoh* 4, no. 2 (2021): 81.

⁶² Haikal Fadhil Anam, "Konsep Kafir Dalam Alquran; Studi Atas Penafsiran Asghar Ali Engineer," *NALAR* 2, no. 2 (2018): 25.

⁶³ Shoaib Ahmed Malik, Elvira Kulieva, Ayub Ayub, "Accepting Evolution Entails Kufir? A Critical Appraisal of Nuh Ha Mim Keller's Fatwa," *Jurnal Studi Ilmu-Ilmu Al-Qur'an dan Hadis* 22, no. 2 (2021): 509.

⁶⁴ Ahmad Nurrohim, An-Najmi Fikri R, "Makna Kafir Dalam Tafsir Muhammadiyah: Studi Analisis Komparatif," *Profetika: Jurnal Studi Islam* 22, no. 1 (2021): 155.

⁶⁵ Manzhur, *Lisan al-'Arab*, 3990.

⁶⁶ Saja Parvizian, "Averroës' Takfir of al-Ghazālī: Ta' wīl and Causal Kufir," *Ajis: American Journal Of Islam And Society* 38, no. 1-2 (2021): 67.

⁶⁷ Manzhur, *Lisan al-'Arab*, 3898.

and denying it. This can be found in QS. Al-Baqarah: 6, QS. Muhammad: 32, and others. Second, *kufr al-juhud* or infidel with speech alone as the People of the Book who believe in the presence of the last Prophet, a prophet whose characteristics they know very well, a prophet who will purify the teachings of the *samawi*, and so on, but they deny, ridicule, and oppose him because he does not appear from their group. For example, the term *kufr* with this second meaning can be found in QS. Al-Baqarah: 89 and 146, Ali Imran: 97, and al-An'am: 20. Third, *kufr ni'mat*. The meaning that Indonesians know as *kufr ni'mat* can be found in QS. Al-Baqarah: 125, asy-Syu'ara: 19, and an-Naml: 40. Four, disengaging. *Kufri*, with this meaning, is the devil's word of choice when blamed by his followers at the end of the day. He disengaged from the shirk they had committed (QS. Ibrahim: 22). This term is also used by those sentenced to hell. Some of them claim to be free from some of the others (QS. al-'Ankabut: 25 and al-Mumtahanah: 4).

Bassam Rusydi Zain categorized *kufr verses* into approximately 79 sections. There are three interesting things to describe attention to from the 79 sections, namely the classification of *kufr verses* based on *kufr* as opposed to the pillars of faith (totaling five themes), the nature of disbelievers, which is reflected in 40 characteristics, and the forms of disbelief according to the Qur'an which eight shapes in total.⁶⁸ From the two sources that compile *kufr verses*, the author tends to choose the view conveyed by Bassam, namely the eight forms of disbelief. Although basically, the grouping of *ma'tsur verses* is also *ijtihadī* or *ra'y*. This is because the main theme discussed in this article is the meaning of *kufr*, according to one Ulama. These eight things are 1). lying in the name of Allah, 2). Not using revelation as a law, 3). apostate, 4). shirk, 5). obstructing someone from the path of Allah, 6). fighting Allah, 7). fighting the Prophet, 8). Fighting the believers. However, Bassam's verses will not be analyzed in these eight minor themes. One verse will be taken from each theme. For the first form, there is QS. al-Maidah: 103. The previous verse, QS. al-Maidah: 44 becomes the verse for the second form of disbelief. *Kufr* in the form of apostasy is in QS. Al-Baqarah: 217. Whereas in the form of shirk, there is the first verse of sura al-An'am. Regarding the fifth form of *kufr*, there is QS. Al-Anfal: 36. Disbelief in the form of fighting Allah can be seen in QS. al-Mujadalah: 5. Meanwhile, in the form of fighting the Prophet, it is in QS. Muhammad: 32. The last form of *kufr*, fighting the believers, is in QS. Al-Anfal: 12.

Kufr in It̄ fisy's Perspective

Lying in the name of Allah

وَلَيْكِنَّا الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿١٣﴾

⁶⁸ Muhammad Bassam Rusydi Zain, *al-Mu'jam al-Mufahras li Ma'ani al-Qur'an al-'Azhim* (Damaskus: Dar al-Fikr, 1995), 1002-1022.

Translation: “But those who disbelieve invent falsehood about Allāh, and most of them do not reason”. (QS. al-Maidah: 103)

This verse discusses livestock with certain criteria in the view of the Jahiliyyah Arab community. Itfisy interpret the verb *kafarū* as *asyraku*, the status he uses to name people outside of Islam. The following interpretation confirms that after embracing Islam, none of the companions practiced *sa'ibah*.⁶⁹ As for the form of lying committed, they said Allah ordered them to glorify *bahirah*, *saibah*, *waṣīlah*, and *ham*. Allah prescribes this for their good and forbids all types of animals for them.

(ولكن الذين كفروا) أشركوا ولم يفعل أحد بعد إسلامه أمر البحيرة ومابعده. ... (يفترون على الله الكذب) إذ قالوا إن الله أمرنا بالبحيرة والسائبة والوصيلة والحامي وشرعن لنا وحرمن علينا

Translation: (but those who disbelieve) associate partners with Allah and not a friend who did *baḥīrah* and other practices again after converting to Islam. (making lies in the name of Allah) for saying that Allah ordered us to practice *baḥīrah*, *sa'ibah*, *washilah*, and *ḥāmī* ordered all of these to us and made these animals forbidden for us.

Not Using revelation as a law

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ

Translation: “And whoever does not judge by what Allāh has revealed - then it is those who are the disbelievers”. (QS. al-Maidah: 44)

The Qur'an does not rule the next form of *kufri*. At a glance, QS. Al-Maidah verse 44 emphasizes that one form of disbelief that permits someone to be killed is to be punished by human laws. According to his school's view, Itfisy considers that people who disagree with this understanding are infidels. According to him, *lā ḥukm illā lillāh* means there is no law except the law chosen by Allah. Thus, a person who does not decide a case with Allah's guidance through the Qur'an is a disbeliever. In this case, he used QS. al-Ma'idah: 44 to support his argument.⁷⁰ According to him, anyone who denies Allah's law or acknowledges it but refuses to enforce it is a person who commits great disobedience against Allah. In addition, they are considered ungrateful for God's blessings given through His decisions that are full of wisdom and justice.

Thus, to Itfisy, the word *kufri* in this verse is interpreted as someone who is disobedient to Allah. *Kufri* is the opposite of gratitude. Not disbelief makes a person leave Islam, and his blood is *ḥalāl* as his predecessors thought. According to him, this applies to people who deny Allah's law, admit it but are reluctant to apply it, or do not

⁶⁹ Itfisy, *Hamyān al-Zād ilā Dār al-Ma'ad*, 613.

⁷⁰ Itfisy, 461.

know about its existence, where their ignorance is related to things that can be known from the Al-Qur'an, hadith, or scholars.

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ مِنْكَ لَهُ، أَوْ مَقْرَأً بِهِ، تَارِكًا لِلْعَمَلِ بِهِ عَمَلًا أَوْ جَهْلًا، حَيْثُ يَكُونُ جَهْلُهُ فِيمَا يَدْرِكُ بَعْلَمَ الْقُرْآنِ أَوْ السَّنَةِ أَوْ الْعُلَمَاءِ فَأُولَئِكَ هُمُ الْكَافِرُونَ الْعَاصُونَ لِلَّهِ عَصِيانًا كَبِيرًا مُنَاقِضًا لِلشُّكْرِ،

Translation: “(and those who are not judged by what Allah sent down) by denying it or admitting to denying it, not practicing it whether they know it or not, where their ignorance is about something that can be known by information from the Qur'an, hadith, or scholars (those are disbelievers) who are disobedient to Allah with extraordinary levels of disobedience and are ungrateful”.

Apostate

وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ اسْتَطَعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَن دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

Translation: “And they will continue to fight you until they turn you back from your religion if they can. And whoever of you reverts from his religion (to disbelief) and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire; they will abide therein eternally”. (QS. Al-Baqarah: 217).

(ومن يرتدد منكم عن دينه فيمت وهو كافر فأولئك حبطت أعمالهم في الدنيا والآخرة وأولئك أصحاب النار هم فيها خالدون) ويرتد مطاوع رد، يقال رده إلى كذا فارتد، أي طواعه فمضى إليه، ومن رده المشركون عن دينه إلى الشرك فطواعهم بالرجوع إلى الشرك فمات على الشرك فهؤلاء الأخساء البعداء عن الخير، ورضي الله برجوعهم إلى الشرك قد فسدت أعمالهم الصالحات فلا يثابون عليها في الآخرة، فهذا حبوطها في الآخرة. ففي الحديث عن ابن عباس عنه صلى الله عليه وسلم: من بدل دينه فاقتلوه ولا موالاة له ولا نعصرة عند المؤمنين ولا ثناء حسن وتبين زوجته منه ولا يستحق الميراث من المسلمين وهذا حبوطها في الدنيا.

Translation: “And whoever of you reverts from his religion (to disbelief) and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire; they will abide therein eternally. The word yartaddu is the form of muthawa'ah (effect) from radda. He said he put her back in this position,

so she returned. A person who is returned by polytheists from their religion to polytheism and then follows it by returning to polytheism and dies in polytheistic conditions is a very loser person and far from goodness. If Allah is willing because of their return to polytheism, their good deeds have been damaged. In the Hereafter, they are not entitled to be rewarded for these good deeds. This is their destruction in the Hereafter. in a hadith narrated by Ibn Abbas from the Prophet Muhammad, peace be upon him: whoever changes his religion, then kill him. He is not entitled to protection and help from Muslims. There is no good praise (which can be addressed to them). His wife is divorced and has no right to inherit from Muslims. This is their downfall in the world”.

When explaining this verse, Iṭfisy began by discussing the term *yartadid* from the *ṣarf* Perspective. This word becomes the effect of the verb *radda*. It says, "One returns something to this position. Then something returns to the way it was before". A person who is returned from their religion by polytheists to forget and agrees to return to polytheism dies in a state of shirk. Then a person is a loser and far from good. His good deeds are destroyed, and are not entitled to get the reward for his worship. They must be killed. As for in this world, they may be killed, not be used as guardians, not be praised in public, their wives are divorced, and they are not entitled to receive an inheritance from Muslims.⁷¹ From this, it appears that Iṭfisy views Muslims who return to their former religion as a result of leaving Islam. This disbelief causes his wife to be divorced, have no inheritance rights, and even her blood is *halal* (permitted to be killed).

Shirk

ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ﴿١﴾

Translation: “Then those who disbelieve equate (others) with their Lord”. (QS. al-An’am: 1)

After praising Allah for the grace of creating the heavens and the earth and the existence of darkness and light, Allah closes this verse with the attitude of an infidel, associating Allah with others other than Him. Regarding the final part of this verse, Iṭfisy begins his interpretation by explaining *'aṭaf ṣumma* to the term *alhamdulillah*, which opens the 6th letter in the order of the Qur'an Mushaf. Then he understands the term *ṣumma* here as the distance and the great difference between Allah and something that the disbelievers make as His partners and something they are more inclined towards than Allah. They also deny the blessings of Allah that appear from the heavens and the earth and darkness and light. One benefit of darkness is to rest your eyes, making it easier to sleep. At the same time, others than Him cannot create the heavens and the earth and create darkness and light. From this, we can conclude that he

⁷¹ Ithfisy, 186.

understands the term *kufr* in this verse as *kufr shirk* and *kufr ni'mat*. *Kufr shirk* in the form of the unbeliever's assumption that there is a god besides Him. At the same time, *kufr ni'mat* is in the form of their denial of the benefits that arise from the heavens and the earth as well as darkness and light.

(ثم الذين كفروا بربهم يعدلون) العطف على قوله تعالى: الحمد لله وثم تفاوت وتباعد أن يسوا غير الله به في العبادة، ويميلوا منه إلى غيره، ويكفروا نعمته التي هي من السموات والأرض ومن الظلمات والنور، فمن منفعة الظلمة استراحة البصر عن النظر المؤيدة إلى النوم مع أن غيره لا يقدر على خلق السموات والأرض ولا جعل الظلمات والنور.

Translation: “(Then those who disbelieve equate (others) with their Lord) this sentence is staff to the term *alḥamdulillāh*. The word *tsumma* shows affinity and distance when they equate other than Allah with Him in terms of worship. They are more inclined to other than Allah than to Allah. Deny His blessings from heaven and earth, darkness and light. Among the benefits of darkness are as a rest for the eyes from seeing and as a reinforcement for sleep. While other than He was unable to create the heavens and the earth, nor did he create darkness and light”.

Obstructing someone from the path of Allah

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ مُخْشَرُونَ ﴿٣٦﴾

Translation: “Indeed, those who disbelieve spend their wealth to avert (people) from the way of Allāh. So they will spend it; then it will be for them a (source of) regret; then they will be overcome. And those who have disbelieved - unto Hell they will be gathered”. (QS. al-Anfal: 36).

When interpreting the term *takfurūn*, which becomes *faṣilah* in the previous verse, Iṭḥfisy writes that *takfurūn* in this verse is *kufr i'tiqad* and *kufr amal*. Both are the same in terms of denial with words and deeds. It is just that the first form of *kufr* involves the heart and faith. Iṭḥfisy then understands the term *kufr* in this verse as Meccan infidels who want to spend their wealth to block others from Allah's way. This is reinforced by his explanation which discusses the contribution of Quraysh infidel leaders in funding the Uhud war. For example, Abu Sufyan supported the Uhud war with the gold of 40 auqiyah or 1600 dirhams.⁷²

⁷² Iṭḥfisy, Juz 7, 214.

إن الذين كفروا ينفقون أموالهم ليصدوا) الناس (عن سبيل الله) أي إن الذين كفروا يريدون إنفاق أموالهم لذلك (فسينفقونها) في ذلك كلموا أبا سفيان ومن له مال في تلك العير التي جاء بها من الشام، أن مُجداً قد قتل خياركم فأعينونا بهذا المال.

..... وعن السدي ومجاهد وابن جبير: أن أبا سفيان أنفق في غزوة أحد على العرب المتجمعين بمكة ونواحيها من غير قريش أربعين أوقية ذهباً والأوقية أربعون درهماً.

Translation: “(Indeed, those who disbelieve spend their wealth to avert) people (from the way of Allāh) which the disbelievers want to spend their wealth on that matter (they will spend wealth) in that agenda. They told Abu Sufyan and the person who had the property on his way back from Sham "that Muhammad has killed your best people, so help us with this treasure."

...from Imam as-Suddi, Mujahid, and Ibn Jubair: Abu Sufyan financed Arabs other than the Quraysh tribe who gathered in Makkah and its surroundings in the Uhud war with 40 gold auqiyah. One auqiyah is worth 40 dirhams.

Fighting against God

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كُبِتُوا كَمَا كُبِتَ الَّذِينَ مِنْ قَبْلِهِمْ ۗ وَقَدْ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ ۚ
وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ ﴿٥﴾

Translation: “Indeed, those who oppose Allāh and His Messenger are abased as those before them were abased. And We have certainly sent down verses of clear evidence. And for the disbelievers is a humiliating punishment”. (QS. al-Mujadalah [58]: 5)

In understanding the term *kufr* in this verse which concludes with the reward of the disbelievers, Iṭfisy used the term of the boundary line, which separates people who are enemies to each other. Each of them is on a different side. If Allah and His messengers are on one side, they are on the other side, fighting against it, ignoring its limits, or choosing the boundaries of someone other than Allah and His messengers. From the term boundary or line, it can be understood that disbelievers will never heed Allah and His Messenger. This conclusion is captured by the writer from Iṭfisy's following statement.⁷³

(إن الذين يحادون الله ورسوله) يعادونهما لأن كلا من المتعادين في حد غير حد الآخر أو يخالفونها أو يضيعون حدودهما أو يختارون حدوداً غير حدودهما.

⁷³ Iṭfisy, Juz 14, 167.

Translation: “(Indeed, those who oppose Allah and His Messenger) are enemies. Because each faction of the two opposing camps is at a boundary that the other is not, or violates it, wastes its boundaries, or prefers rules to rules”.

However, he also conveys allegedly not strong information – using the word *qīla* – that this verse relates to hypocrites and Jews who lived with the Prophet and his companions in the same area. They wanted it and whispered to each other about the place. If this information is correct, the term *kufr*, which closes this verse, may have a double meaning. *Kufr ni'mat* refers to the hypocrites, and *kufr i'tiqad* refers to the attitude of the Jews. Here is Iṭfisy's explanation.⁷⁴

كَبَتُوا أَحْذُوا وَأَهْلَكُوا قِيلَ: نَزَلَتْ فِي قَوْمٍ مِنَ الْمُنَافِقِينَ وَالْيَهُودِ يَتْرَبِصُونَ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْمُؤْمِنِينَ الدَّوَائِرَ وَيَتَمَنُونَهَا وَيَتَنَاجُونَ بِذَلِكَ.

Translation: “(must be humiliated) they were defeated and destroyed. ... it is narrated that this verse was revealed to a people of hypocrites and Jews who were waiting for the Prophet and his companions to get disaster. They hope that it will come true”.

Fighting the Prophet

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ وَشَاقُّوا الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ لَن يَضُرُّوا اللَّهَ شَيْئًا وَسَيُحِبِّطُ أَعْمَالَهُمْ ﴿٣٢﴾

Translation: “Indeed, those who disbelieved and averted [people] from the path of Allāh and opposed the Messenger after guidance had become clear to them - never will they harm Allāh at all, and He will render worthless their deeds”. (QS. Muhammad [47]: 32)

The explanation conveyed in the form of *kufr* fighting Allah already represents *kufr* in this form. However, in QS. Muhammad: 32 Allah describes the unbelievers as those who deny, obstruct others from the path of Allah to believe in him, and fight against His Messenger. From here, it is appropriate to analyze this verse to obtain an Iṭfisy view regarding the term *kufr*:

Not much different from his explanation of QS. Mujadalah: 5, Iṭfisy also wrote similar things, people who are against and hostile to him. Then he quoted the opinion of some scholars that the meaning is all the infidels. There is another group opinion – as he quoted – that what is meant is the Children of Israel. There is also an opinion of no man's land - using the term *qila* - which he wrote. According to this opinion, what is meant by infidels are Bani Quraizah and Bani Nadlir. Other groups understand it as

⁷⁴ Ithfisy, Juz 14, 167.

hypocrites. Meanwhile, Ibn Abbas, the *Tarjuman* of the Qur'an, explained that these infidels were Meccan infidels who supplied funds for the Badr war.⁷⁵

(إن الذين كفروا وصدوا عن سبيل الله وشاقوا الرسول) أي خالفوه وعادوه (من بعد ما تبين لهم الهدى) المراد عند بعضهم كل كافر. وقالت فرقة المراد بنو إسرائيل وقيل في قريظة والنضير وقالت فرقة في قوم من المنافقين وقال ابن عباس في المطعمين يوم بدر.

Translation: “(Indeed, those who disbelieved and averted [people] from the path of Allāh and opposed the Messenger) i.e., violate and fight against him (after guidance had become clear to them). According to some commentators, every disbeliever. A group said what was meant was 'the Children of Israel.' Some also say 'Bani Quraizhah and Bani Nadlir.' Another group said they were a bunch of hypocrites. Ibn Abbas said, 'those who fed the disbelievers in the battle of Badr’”.

Fighting the believers

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبَّتُوا الَّذِينَ ءَامَنُوا سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَاصْتَبُوا فَوْقَ الْأَعْنَاقِ وَاصْرَبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾

Translation: “(Remember) when your Lord inspired to the angels, "I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved, so strike (them) upon the necks and strike from them every fingertip”. (QS. al-Anfal [8]: 12)

In this verse, the sentence that is the main focus is the fragment, "In the future, I will give fear to the hearts of the disbelievers." Regarding this part, Itfisy does not explain the term *kufir*. He quoted al-Qaḍ's opinion that this verse fragment is an explanation for the previous sentence, "Indeed I am with you, so strengthen (the stance) of those who have believed." Both of them become explanations of something that was revealed to angels. The non-explanation of the term *kufir* in this verse could be because this verse discusses the battle of Badr, where there is no doubt who these infidels are.

Conclusion

The "*kufir*" term in the Qur'an is not always associated with non-Muslim meanings. The meaning of *Kāfir* in the Khawarij school has various meanings. The Khawarij are followers of Ali ibn Abi Talib who left him due to disagreements of arbitration. The Khawarij were divided into small groups consisting of eight groups, including *al-Muḥakkimah*, *al-Azariqah*, *al-Nadjah*, *al-Baihasiyah*, *al-Ajaridah*, *al-Tha'labiyah*, *al-Ibaḍiyah*, and *al-Ṣufriyah*. The interpretation in the book *Hamyān al-Zād*

⁷⁵ Itfisy, 449-450.

ilâ Dâr al-Ma'âd by Muhammad bin Yûsuf bin 'Isâ bin Şâlih Itfisy who presented the khawarij with the *al-'Ibâdiyyah* sect, especially in his discussion of infidels. He divided *kufr* into eight meanings; 1. Lying in the name of Allah, 2. Not using revelation as a law, 3. Apostasy, 4. Shirk, 5. Obstructing someone from the path of Allah, 6. Fighting Allah, 7. Fighting the Prophet, 8. Fighting the Believers.

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