

CHAPTER 1

INTRODUCTION

1.1 Background of Research

Takfir is a theological declaration or accusation of a Muslim that another Muslim has been infidel and no longer a Muslim member. *Takfir* is considered as a great sin with great punishment in the Afterlife, so it is considered as a serious topic to be discussed among Muslim scholars. Prophet Muhammad (peace be upon Him) had warned that the person would have committed a sin as committing apostasy in the following hadiths:

إذا قال رجل لأخيه: يا كافر، فقد باء بها أحدهما، فإن كان كما قال وإلا رجعت عليه

“When a person calls his brother (in Islam) a disbeliever, one of them will certainly deserve the title. If the addressee is so as he has asserted, the disbelief of the man is confirmed, but if it is untrue, then it will revert to him.” (Al-Bukhari, Muslim: 1732)

من دعا رجلا بالكفر، أو قال: عدو الله، وليس كذلك إلا حار عليه

“If somebody accuses another of disbelief or calls him the enemy of Allah, such an accusation will revert to him (the accuser) if the accused is innocent.” (Al-Bukhari, Muslim: 1733)

لا يرمي رجل رجلا بالفسوق، ولا يرميه بالكفر، إلا ارتدّت عليه، إن لم يكن صاحبه كذلك

“If somebody accuses another of *Fusuq* (by calling him ‘*Fasiq*’ i.e. a wicked person) or accuses him of *Kufr*, such an accusation will revert to him (i.e. the accuser) if his companion (the accused) is innocent.” (Al-Bukhari: 6045)

Due to the seriousness of this matter, knowledgeable Muslim scholars always being very wary and cautious on determining the characteristics of *takfir*. Thus, *takfir* is only acceptable with concrete and clear proof on the act of the accused. *Takfir* is a

crucial matter because it will give impact seriously in the hereafter as all the *kufr* will go immediately towards the Hell. In this study, the researcher will explore about the definition of *takfir* from several ideology and go through the history and the classification of *kufr* that lead to the issue of *takfir*.

1.2 Problem Statement

The beginning of a masses number of Islamic sectarians or *mazhab* in society is due to the different interpretation of several issues in Islam. As an example, in Khawarij's doctrine, whoever did big sin are consider as *kafir* which is contradict with *Ahli Sunah Wal Jamaah*'s doctrine. While in *Ahli Sunah Wal Jamaah*'s doctrine, whoever believe in Allah and Prophet Muhammad P.B.U.H. are still a Muslim regardless of their sin. From this example, we can figure that with the clash of understanding of certain issue, it can lead to dissection and conflict. The term of *takfir* was first used in the post-Qur'anic period and this shows that *takfir* is not a Qur'anic term neither were used by Prophet Muhammad P.B.U.H. toward others.

During early 1960, it had become a trending topic in Malaysia owing to the distribution of a book *Beberapa Mutiara yang Bagus Lagi Indah* (Al-Mandili, 1960). In the mentioned book, the writer emphasized that it is formidable to share ministry power with non-Muslim. Later in 1961, a few Islamic scholars from Pasir Mas forbid any party politics to join forces with non-Muslim in Islamic government. These two contradict opinions had caused confusion among community as which judgement is the right one and which one should be abide to. Due to this, some of the community accused others with different perspectives from them as infidel and no more a Muslim.

Even up until these days, this situation still occurs among Muslim society in Malaysia but it is not only because of different political views, but also due to any

matters that is contradict from each other. The public easily accuse others as infidel if they have opposite understanding among them specifically in theological matters. Even worse, the act of accusation can happen if the person being accused not performing or dress as a Muslim such as not wearing *hijab* or make a physical contact with different gender. All of the scenarios that accusing each other as *kafir* just because of different judgement is seen as lack of understanding between *usul* and *furu'* regarding *aqidah* matters.

The community did not know the real meaning of *usul* and *furu'* that are related to *aqidah* matters. If the real meaning cannot be understanding, it can easily lead people to mix these two matters as one. Some consider that *furu'* matters are *usul* matters and also the other way around. The division of the terms *usul* and *furu'* in *aqidah* is the arrangement of the Islamic theologians. It aims to distinguish between the *aqidah* that is established through definitive evidence (*dalil qath'i*) and the *aqidah* that fundamentally originates from presumptive evidence (*dalil zanni*) but is strengthened by other evidence (Muhammad, 2019). The evidence used in the *aqidah* is only definitive evidence. Therefore, presumptive evidence alone is not used as the basis for establishing certain *aqidah* (Muhammad, 2019).

1.3 Significance of the Research

The majority (*Ahli Sunnah Wal Jamaah*) view the issue of *takfir* as a very serious topic and should not be taken lightly. So that is the reason why Islamic scholars were being very cautious on debating and concluding the outline of accusing someone as *kufur*. After serious discussions, they define the two methods of *takfir* which are; *Takfir Mutlaq* and *Takfir Mu'ayyan* (Territory, 2018).

1.3.1 *Takfir Mutlaq*

Whoever state that someone's act or behaviour as *kafir* therefore it could lead to *kufur*, without mentioning who did the act. This method of *takfir* only focus on the act of the individuals without bring up the person specifically.

1.3.2 *Takfir Muayyan*

By mentioning someone as *kafir*, which is specifically calling out the person's name and tell them that they are *kafir*. The method is aimed directly at someone who does something that are consider as *kufur*.

Yusuf Al-Qaradawi mentioned that *takfir* should be differentiate by two ways which by its type and its personality. In an official website of Mufti of Federal Territory's Office state about Yusuf Al-Qaradawi's reviews regarding this matter (PMWP, 2018).

“Attention should be focused on what has been decided by *ulama' muhaqqiqun* regarding the obligation to distinguish between the personality and the type in the issue of *takfir*. As example: the communists are *kafir*, or the secular rulers who resist the Islamic law are *kafir*, or anyone who declare or call for 'this' is *kafir*. All of these are categorised as the type of *takfir*. As for when this matter is related to someone's personality, which is based on them, then it is obligatory to take time to make conviction about the nature of that individual's position. This is by questioning or discussing with the person until there is certainty, no more doubt and discomfort for the person.”

Takfir in Daesh's views combine the faith of *al-wala' wal-bara'* (loyalty and rejection), recognize the enemies to fight, justifies killing them, and decide the realm of friends (Hassan,2017). Throughout *takfir*, Daesh tried to cleanse the Islamic society by assaulting Shi'a, Sunni Muslims, and its rival. They have issued a statement that is

call as *takfir* on governments, groups or individuals based on the methodology of Sunnites, abide by Salaf, and does innovate about *takfir*. A statement released by Shari'i Committee in Wilayat al-Baraka (Legal Committee in the Baraka Province) declared, "Whoever shows for us *kufur*, we declare *takfir* on him according to the Shari'i regulations, whatever his name and whatever his lineage. Moreover, we do not fear in that a critic's censure". The statement points up, "We consider that the original principle among our peoples is Islam, and we deal with them as Muslims". Regarding this topic, Daesh tried to clarify the world by attacking Muslim countries, killing other Muslims, including Shi'a, Sufis, and Sunni Muslims who are resistant to Daesh's methods and ideology.

Al-Qaeda used *takfir* to explain the word in terms of a differentiation between belief (*iman*) and non-belief (*kufur*). Daesh and Al-Qaeda both follow a similar ideology and criticize any group that does not share their ideology or anti-Shiite views. Al-Qaeda's prioritize fighting the West while Daesh focused on sectarian activities. This shows that even they have similar ideology, but their priorities are different. Al-Qaeda emphasised the understanding of *takfir* with more consideration and cautious (Kadivar,2020).

A statement by Osama bin Laden, Ayman al-Zawahiri, Abu Yasir Rifa'i Ahmad Taha, Shaykh Mir Hamzah, and Fazlul Rahman, focused on its primary issue and declared that "Crimes and sins committed by the Americans are a clear declaration of war on God, his messenger, and Muslims." They focussed on defensive jihad and added claim "Ulama have throughout Islamic history unanimously agreed that the *jihad* is an individual duty if the enemy destroys the Muslim countries."

Al-Qaeda issued the following *fatwa* to all Muslims:

“The ruling to kill the Americans and their allies (civilians and military) is an individual duty for every Muslim who can do it in any country in which it is possible to do it, in order to liberate the al-Aqsa Mosque and the holy mosque (Mecca) from their grip, and in order for their armies to move out of all the lands of Islam, defeated and unable to threaten any Muslim. We with God’s help call on every Muslim who believes in God and wishes to be rewarded to comply with God’s order to kill the Americans and plunder their money wherever and whenever they find it. We also call on Muslim ulama, leaders, youths, and soldiers to launch the raid on Satan’s US troops and the devil’s supporters allying with them and to displace those who are behind them so that they may learn a lesson.”

The above statement is targeting on all Americans and calling for all Muslims around the world to attack American allies and supporters. Al-Zawahiri emphasized that Americans are targeting Iranians, so we need to refrain from harming each other. Abu Muhammad al-Maqdisi, an influential figure of Al-Qaeda condemns any excesses in *takfir*, rejects killing ordinary people (children, women, etc.), and targeting holy places as there is no justification for these activities according to Al-Maqdisi. Al-Qaeda has approved alliance with groups such as Ba’athists or Shi’a/Iran against America (Kadivar,2020).

Islamic States Extremist group claim that their stand was based on the Sunni’s faith and guided by the tradition noble of Sunni scholars, thus whoever profess *Syahadah* are *Muslims* (Hassan,2017). However, their understanding on the definition of *takfir* were mentioned publicly in “*Aqidah Wa Manhaj Al-Dawlah Al-Islamiyah Fi Al-Takfir*” (IS’ Creed and Methodology of *Takfir*), “*Muqarrar Fi Al-Tawhid Li Al-Mu’askarat*” (Standard Text for Islamic Creed for Military Camps), and “*Hazih ‘Aqidatunna Wa Haza Manhajuna*” (This is Our Creed and Our Way). These

documentations analyse some categories of Muslims as *kafir*, which are (Hassan, 2017):

- All Twelver Shiites (Including ordinary persons and scholars),
- Anyone who reject the *takfir* of Twelver Shiite scholars as disbelievers.
- All parties form on communism, secularism, nationalism, and liberalism.
- Defender of democracy and those who participate in the process.
- All governments that do not operate by the *Syari'ah* and its military, police officers, intelligence, executive, and judiciary framework.
- Those who seek to magistrate by civil laws.

They affirm that their method of *takfir* on certain individual or organisation is predicate on the following conditions (Hassan, 2017):

- It must be based on clear and strong evidence and not based on speculations.
- It must meet all the demanded requirement by the *Syari'ah*.
- It must be free from hindrance recognised by the *Syari'ah*.
- The individual involved must be presented with evidence.
- It must be proceeded by Islamic State's authorised bodies.

1.4 Research Objectives

- To identify the impact of *takfir* among Muslim society.
- To understand the *hukum* of *takfir* based on Islamic principles.
- To discover the approaches to overcome the misunderstanding of *takfir* from *dakwah* perspectives.

1.5 Research Questions

- What is the impact of *takfir* among Muslim society?
- What is the *hukum* of *takfir* according to the Islamic principles?
- What are the approaches to overcome the misunderstanding of *takfir* from *dakwah* perspectives?

1.6 Literature Review

The disagreement over *takfir* in Malaysia reflects a broader narrative in the complexities of party politics. It emerged as a significant point of debate and divergence, which shedding light on the divergence of views regarding religious interpretations and their intersection with political ideologies within the Malaysian context. The relation between *takfir* and Malaysian party politic serves as a lens through which the interplay between religious beliefs, political affiliations, and societal norms can be examined.

The issue of *takfir* in Malaysia are mainly related to disagreement about party politics in Malaysia (Razali Musa M. S., 2018). The root causes of the topic are due to the rejection and opposition to the involvement of foreign power and law that invade into Islamic belief and tradition that has been customs with Malays norms (Razali Musa M. S., 2018). Even after Malaysia has been independence from British and the reign power with Muslims, the *takfir* situation had not been handled wisely therefore lead to unhealthy social ills (Razali Musa M. S., 2018). Unhealthy social ills include disunity, injustice, discrimination and exploitation of issues in the party's interest. The issue of *takfir* in Malaysia were significantly influenced by the party politics factors which involve two biggest political parties; UMNO and PAS (Razali Musa M. S., 2018).

The issue of *takfir* generally involve the politic matter which directly relate to *Parti Islam Semalaysia* (PAS) (Muhammad Faiz Mukmin Bin Abdul Mutalib, 2020). The mechanism that were used by the Islamic party especially PAS were through radicalism way and ideology (Muhammad Faiz Mukmin Bin Abdul Mutalib, 2020). However, this situation was quite different from the actual reality when the Islamic movement prove their interchange politic method towards a more mature strategy due to the time changes and different political environment (Muhammad Faiz Mukmin Bin Abdul Mutalib, 2020). PAS specifically concerned about the welfare of the society, political survival, and the importance of the well-being among Muslim society in Malaysia (Muhammad Faiz Mukmin Bin Abdul Mutalib, 2020). *Takfir* issue no longer became a trending topic in this current time due to the changes of political environment in Malaysia especially after PRU 14 (Muhammad Faiz Mukmin Bin Abdul Mutalib, 2020). However, this issue may arise again depends on how *Parti Islam Semalaysia* (PAS) conduct its political method (Muhammad Faiz Mukmin Bin Abdul Mutalib, 2020).

There are many Islamic doctrines that have erroneous understanding of *takfir* meaning that has led to conflict among Muslims society. After detail exploration and analysis by significant Muslim scholars, they conclude that the Letter to Al-Baghdadi, the Amman Message and the Mardin Declaration comprise adequate confirmation that Islamic State (IS)'s doctrine and practice of *takfir* are incompatible to Sunni creed and tradition (Hassan, 2017). IS denounce huge number of Muslims as *kafir* due to their misunderstanding of the term which prove that they adopt a haughty attitude (Hassan, 2017). From IS' point of view regarding this matter that contradict from Sunni faith, its claim that recognizable scholars that follow Sunni tradition are invalid and deceitful (Hassan, 2017). In addition, their stance drift away from what Prophet Muhammad

P.B.U.H. had said: “My people or followers will not be in agreement over misguidance. When you differ in opinions, be with the *Al-Sawad Al-A'zham* (the majority).”

Joshua Gilliam (2017) states in his article that on February 3rd, 2015, the Islamic State (ISIS) had posted a video which revealed their inhuman act towards others. In the mentioned video, it shows a captured Jordanian pilot that were burn brutally by the act of ISIS’s members which had caused anger and indignation among public (Gilliam, 2017). Joshua Gilliam (2017) tried to analyze on the causes behind the cruel act and found that the root causes were due to their misinterpretation on Surah At-Tawbah in the Qur’an. In the verse 5 from the mentioned surah, it state that “... fight and slay the idolaters wherever you find them” (Gilliam, 2017). This sentence is a logical evidence used by the group to do harms towards others that refuse Islam according to them (Gilliam, 2017). Although in the Qur’an, there are other verses that abrogates the verse which calling for peace and tolerance among people, but the group still uphold to their believes (Gilliam, 2017).

Bader Al-Ibrahim (2015) states that Wahhabi and ISIS used *takfir* as a tool and weapon to deploy and reform in opposition to the *kuffar* (infidels or nonbelievers) that against their *dakwah*. Both of the group split the world as House of Islam (*Dar al-Islam*) and House of Infidelity (*Dar al-Kufr*), and encourage Muslim to relocate to House of Islam (Al-Ibrahim, 2015). Wahhabi ideology entrust themselves as rectification to general *jahiliyyah* and as a revival of Islam (Al-Ibrahim, 2015). Consequently, anyone that oppose their ideology is consider as infidel from their point of view (Al-Ibrahim, 2015). ISIS also execute accusations of *red'dah* (heresy) to those that resist their ideology which causing in its men being killed, women superseded and homes been knocked down (Al-Ibrahim, 2015). *Takfir* in the ideology of Wahhabism

and ISIS serves as an inducement to hostility and were used as authorization to kill others without considering they are innocent or guilty (Al-Ibrahim, 2015).

Jamaah al-Takfir wa al-Hijrah is one of the Islamic group that hold tightly with the *takfir* ideology (Razali Musa S. H., 2012). Their ideology was based on the approach of accusing other Muslim community as infidel (Razali Musa S. H., 2012). Any Muslim that make a huge sin repeatedly and not repent towards Allah are considered as *kafir* and they are eligible to receive Allah's profanity (Razali Musa S. H., 2012). They also assume that any leader that does not apply Islamic principle as *kafir*. This is due to misinterpretation of the verses in *Surah al-Maidah*: "And whoever does not judge by what Allah has revealed – then it is those who are disbelievers (44). And whoever does not judge by what Allah has revealed – then it is those who are wrongdoers (45)." "And whoever does not judge by what Allah has revealed – then it is those who are defiantly disobedient (47)." The beginning of this ideology in the group is due to the cruel persecution and torment that had been experienced by the members while in prison (Razali Musa S. H., 2012). The prime mover of *Jamaah al-Takfir wa al-Hijrah* is Syukri Ahmad Mustafa who has deeply analyze Islamic knowledge based on his own understanding without being teach by any authoritative scholars (Razali Musa S. H., 2012).

Saadah Abd Rahman (2011) discuss on the issue of *takfir* from the Kharijites' perspective in her writing that the group created its own principles and edicts in concerning religious teachings. Kharijites even dare to exploit and take advantage of Islamic Creed specifically in the Pillars of *Islam* and the Pillars of *Iman* (Rahman, 2011). The most violent group of Kharijites, the *Muhakkimah* ought to kill any Muslim that they assumed as *kafir* despite the fact that he is innocent (Rahman, 2011).

According to their belief, killing Muslims that disapprove and not see eye to eye with them as part of *jihad* (Rahman, 2011). They also seen the companions of the Prophets and those who acknowledge the mediation between Companion Ali and Muawiyah as unbelievers (Rahman, 2011). The mediation was done without the judgement that has been mentioned in the Qur'an and supposedly opposed by Allah (Rahman, 2011). Kharijites glimpse that the issue of politics has relations with *aqidah* and use it to accuse others as infidel and unbelievers (Rahman, 2011). While in the real teachings of Islam, the topic of politics related to the part of *syari'ah* and not part of *aqidah* (Rahman, 2011).

Zulkifli (2014) analyzing the ideology of Saiful Anam that can greatly contribute towards the misunderstanding of *takfir* meaning. There are two versions of the falsification of Islam in Saiful Anam's view which are; the inability to generalize *kufr* or infidelity, and the lack of differentiation between clear and hidden faithfulness to infidelity (Sultan, 2014). Any individual cannot accuse a person as *kafir* or infidel based on his understanding of *Syari'ah* (Sultan, 2014). In Islamic doctrine, the term *kufr* or infidelity subsist in person's heart, so nobody knows the person's intentions except Allah (Sultan, 2014). Therefore, Muslims need to be very careful in addressing the issues related with the heart and should not easily judge it without any knowledge (Sultan, 2014).

Jamileh Kadivar (2020) clarify that Daesh has disseminated its *takfiri* ideology through various texts in different genres such as political speeches or messages, written texts, videos, audios, documents, and statements. Ideology is an essential part of Daesh's power that has created authorization among its people especially in its coercive power style (Kadivar, 2020). Daesh use *takfiri* ideology to justify their

excommunication, hate, violence, and terrorist acts towards other people that has different belief from them (Kadivar, 2020). Their propaganda was based on ‘cherry-picking’ some Qur’anic verses or Hadiths, without understanding and did not give proper attention towards the real context of verses and the authenticity of the Hadiths (Kadivar, 2020). Hence, Daesh’s texts must be understand in the broad context of power and society, and not being limited to certain sources in which this specific ideology evolves (Kadivar, 2020).

Saifudin Asrori and Amsal Bakhtiar (2021) explore in depth on one of notable Islamic theologian, Ayman Al-Zawahiri regarding his point of view on *takfir* matter. Al-Zawahiri’s views had its limitation on labeling an infidel country. Any country that not implementing Allah’s laws as foundational ground is seen as an infidel state (Bakhtiar, 2021). The term of *takfir* was used to punish brutality in opposition to the leaders of Islamic countries who are considered as not fully religious (Bakhtiar, 2021). Al-Zawahiri perceived those with different perspectives, for instance assuming Allah’s laws as not a mandatory law, has met the requirement of an absolute infidel (Bakhtiar, 2021). In addition, he also seen a Muslim as infidel when Islamic-majority nation is invaded, and the invasion were being accepted without having to combat against the invaders (Bakhtiar, 2021).

Shane Drennan (2008) analyze on the meaning of *takfir* terminology from several Islamic theologians and scholars. From her findings, there are two common trends in the relationship between formal religious training and *takfir* (Drennan, 2008). The first one is insufficient formal religious training will lead the leader to receive *takfir* as a valid and compulsory doctrinal element while, comprehensive formal religious training led to refusal of *takfir* entirely (Drennan, 2008). Second, insufficient formal

religious training will increase the tendency of a leader to denounce and kill other Muslims while, comprehensive formal religious training led to tolerable interpretation of *takfir* thoroughly (Drennan, 2008). The connection between *takfir* and inadequate religious training had challenge Salafi-jihadi's allegation to a subtle and accurate understanding of Islam (Drennan, 2008).

The revolt of political Islam and shortfall of sturdy political alternative during Arab Spring has cause the accusations of unbelief or infidelity towards individuals, groups and institutions (Florijancic, 2021). To that extent, this phenomenon need to be address and settle as a way to preserve essential human rights including the right to life and physical integrity, the right to security, freedom from fear and discrimination, and the right to dignity (Florijancic, 2021). The outspread of *takfiri* ideology as religious hate propaganda and harmful outcome of *takfir* had affect overall Muslim society and caused fear among public (Florijancic, 2021). However, in tackling the right approach to overcome the problem, other human rights may come to light such as the possible violation on freedom of expression and the violation of the principle of legality (Florijancic, 2021).

Agam Royana (2021) emphasized in her study that social law also applied to unbelievers from different aspects including marriage, inheritance, slaughter, not being bath and pray when they die, and not being buried in Muslim graves. If the person label as *kafir* or infidel, they will be killed even without being physically killed, if the social law really applied in today's context (Royana, 2021). Hence, Imam al-Ghazali emphasized on accusation toward someone as *kafir* must be avoid as much as possible due to its huge negative impact (Royana, 2021). *Takfir* can only be applied on someone who indicate his disbelief in public by his own will and with no attempt at concealment

(Royana, 2021). Agam Royana (2021) also emphasized that if someone said something that could lead to cynicism but he did not deny the two sentences of *syahadah*, he cannot be seen nor be punished as unbelievers.

After analyzing several past studies done by previous researchers regarding the topic issue, there are many journals written about the impacts of the *takfir* and the causes behind the misunderstanding of the term. There are almost none that emphasized on how to overcome and prevent the matter from exacerbate among Muslim society. Hence, the researcher intent to explore the approaches taken by Muslim preachers as a way to control this issue from getting inflame.

1.7 Research Methodology

This research study undertakes qualitative research design to gather authentic information which essentially textual based on analyses of documents that will focus on the textual content. This type of research explores deeper perception into real-world problems and help to generate further understanding about the research topic (Steven Tenny, 2022). There are two types of qualitative method used in this research which are data collection and data analysis.

1.7.1 Data Collection

Data collection methods are systematic procedures designed to gather information for research purposes. In this study, the researcher focused on collecting data specifically related to the issue of *takfir*, encompassing various aspects such as historical context, implications, prevalent issues, and effective approaches to mitigate

understandings. The research aimed to provide a comprehensive understanding of *takfir* by exploring its nature. The main sources of knowledge were scientific publications related to the research topic. These publications provided a solid foundation of scholarly insights and empirical data, which were further supported by additional information from various other sources.

This approach ensured a well-rounded and thorough examination of the subject matter. To gather the necessary data, the researcher employed extensive library research. This involved utilizing both physical and online library platforms to access a wide range of resources. Physical libraries offered access to books, journals, and archival materials, while online libraries provided digital databases, e-books, and peer-reviewed articles. This dual approach maximized the breadth and depth of the collected data, ensuring that the research was grounded in a diverse array of reliable sources.

Furthermore, during the data collection process, a series of in-depth interview sessions were conducted with several esteemed academicians. These interviewees were primarily professors from the Islamic Science University of Malaysia (USIM), chosen based on their research topic, and their notable contributions to the Muslim community. The selection of these scholars was deliberate, ensuring that their insights would provide a rich and nuanced perspective on the issues surrounding *takfir*. These academicians brought a wealth of experience and scholarly expertise to the table, allowing for a deeper understanding of the subject matter. Their involvement not only added academic accuracy to the research but also ensured that the findings were grounded in the practical realities faced by the Muslim community.

The interviews covered a wide range of topics related to *takfir*, including its historical evolution, contemporary implications, and effective strategies to address and

correct misunderstandings. The sessions were designed to be thorough and comprehensive, providing ample opportunity for these experts to share their insights and experiences. By incorporating the perspectives of these respected academicians, the research gained a more holistic view of *takfir* issue, thus contributing valuable knowledge to the field.

1.7.2 Data Analysis

This method involves thematic analysis which is analyzing data that require reading through a set of data and looking for a pattern in order to find suitable themes for research topic. The information obtained through library research and interview session were evaluated and organized based on the compatibility of each research chapter. The facts were examined, after going through the process of assessment and arrangement according to the needs of this study. Then, it will be analyzed by using the deductive and inductive reasoning technique:

- i. Deductive reasoning is a logical approach where it is progress from general ideas to specific conclusions.
- ii. Inductive reasoning is a logical process which examine specific data before making generalizations.

1.8 Conclusion

Takfir is a theological declaration or accusation of a Muslim that another Muslims has been infidel and no longer a Muslim member. Due to the seriousness of this matter, knowledgeable Muslim scholars always being very wary and cautious on determining the characteristics of *takfir*. Thus, *takfir* is only acceptable with concrete

and clear proof on the act of the accused. The term of *takfir* was first used in the post-Quranic period and this shows that *takfir* is not a Quranic term neither were used by Prophet Muhammad P.B.U.H. toward others. This *takfir* situation occurs among Muslim society in Malaysia due to matters that is contradict from each other. The public easily accuse others as infidel when they have opposite understanding among them specifically in theological matters.

